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CTED PAGES FROM

WEY'S ATHARVA-VEDA

LATION AND NOTES

ted by C. R. LANMAN

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FROM

Prof. Ephraim S. S. S. S.

Whitney's monumental work upon the Atharva-Veda is primarily a critical commentary. The accompanying translation is designedly of such a nature as hardly to claim the interest of other than technical students. (The matter is fully explained below, on page xxxvii.) There are, nevertheless, on the one hand, friends of the author or of the editor who would like to know something about the general character and purpose of the work; although, on the other, the two royal octavos of 1212 pages are so technical, and withal so bulky and expensive, that it would seldom be worth while to send them to such friends merely to satisfy the demands of such a personal interest.

Accordingly, a moderate number of selected pages have been reprinted and are issued herewith in pamphlet form to suit the requirements mentioned above. — C. R. L.

ATHARVA-VEDA SAMHITĀ

Selected pages

TRANSLATED

WITH A CRITICAL AND EXEGETICAL COMMENTARY

BY

WILLIAM DWIGHT WHITNEY

Late Professor of Sanskrit in Yale University, Knight of the Royal Prussian Order Pour le Mérite, Corresponding Member of the Imperial Russian Academy of Sciences, of the Institute of France, and of the Royal Prussian Academy of Sciences, Foreign Member of the Royal Academy dei Lincei of Rome, Honorary Member of the Asiatic Society of Bengal, of the Royal Asiatic Society of Great Britain and Ireland, and of the German Oriental Society, etc., Editor-in-Chief of The Century Dictionary, an Encyclopedic Lexicon of the English Language

REVISED AND BROUGHT NEARER TO COMPLETION AND EDITED

BY

CHARLES ROCKWELL LANMAN

SECOND HALF

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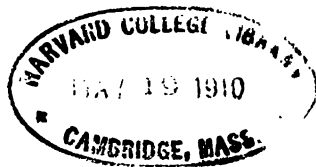
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Prof. Ephraim Emerton,
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PARAGRAPHS IN LIEU OF A PREFACE BY WHITNEY

[**Announcement of this work.** — The following paragraphs from the pen of Professor Whitney, under the title, “Announcement as to a second volume of the Roth-Whitney edition of the Atharva-Veda,” appeared about two years before Mr. Whitney’s death, in the *Proceedings* for April, 1892, appended to the *Journal of the American Oriental Society*, volume xv., pages clxxi–clxxiii. They show the way in which the labor done by Roth and Whitney upon the Atharva-Veda was divided between those two scholars. Moreover, they state briefly and clearly the main purpose of Whitney’s commentary, which is, to give for the text of this Veda the various readings of both Hindu and European authorities (living or manuscript), and the variants of the Kashmirian or Pāippalāda recension and of the corresponding passages of other Vedic texts, together with references to, or excerpts from, the ancillary works on meter, ritual, exegesis, etc. They are significant as showing that in Mr. Whitney’s mind the translation was entirely subordinate to the critical notes. Most significant of all—the last sentence makes a clear disclaimer of finality for this work by speaking of it as “material that is to help toward the study and final comprehension of this Veda.”—C. R. L.]

When, in 1855-6, the text of the Atharva-Veda was published by Professor Roth and myself, it was styled a “first volume,” and a second volume, of notes, indexes, etc., was promised. The promise was made in good faith, and with every intention of prompt fulfilment; but circumstances have deferred the latter, even till now. The bulk of the work was to have fallen to Professor Roth, not only because the bulk of the work on the first volume had fallen to me, but also because his superior learning and ability pointed him out as the one to undertake it. It was his absorption in the great labor of the Petersburg Lexicon that for a long series of years kept his hands from the Atharva-Veda—except so far as his working up of its material, and definition of its vocabulary, was a help of the first order toward the understanding of it, a kind of fragmentary translation. He has also made important contributions of other kinds to its elucidation: most of all, by his incitement to inquiry after an Atharva-Veda in Cashmere, and the resulting discovery of the so-called Pāippalāda text, now well known to all Vedic scholars as one of the most important finds in Sanskrit literature of the last half-century, and of which

General significance of Whitney's work. — Its design, says Whitney (above, p. xix, *Announcement*), is "to put together as much as possible of the material that is to help toward the study and final comprehension of this Veda." Thus expressly did the author disavow any claim to finality for his work. As for the translation, on the one hand, the *Announcement* shows that he regarded it as wholly subordinate to his commentary; and I can give no better statement of the principles which have guided him in making it, than is found in the extracts from a critical essay by Whitney which I have reprinted (above, p. xix), and from which moreover we may infer that he fully recognized the purely provisional character of his translation. I am sorry that infelicities of expression in the translation, which are part and parcel of the author's extreme literalness (see p. xciv) and do not really go below the surface of the work, are (as is said below, p. xcvi) the very things that are the most striking for the non-technical reader who examines the book casually.

As for the commentary, on the other hand, it is plain that, taking the work as a whole, he has done just what he designed to do. Never before has the material for the critical study of an extensive Vedic text been so comprehensively and systematically gathered from so multifarious sources. The commentary will long maintain for itself a place of first-rate importance as an indispensable working-tool for the purposes which it is designed to serve. I have put together (below, pages xcii–xciii) a few examples to illustrate the ways in which the commentary will prove useful. A variety of special investigations, moreover, will readily suggest themselves to competent students of the commentary; and the subsidiary results that are thus to be won (the "by-products," so to say), are likely, I am convinced, to be abundant and of large interest and value. Furthermore, we may confidently believe that Whitney's labors will incidentally put the whole discipline of Vedic criticism upon a broader and firmer basis.

Need of a systematic commentary on the Rig-Veda. — Finally, Whitney seems to me to have made it plain that a similar commentary is the indispensable preliminary for the final comprehension of the Rig-Veda. That commentary should be as much better and as much wider in its scope as it can be made by the next generation of scholars; for it will certainly not be the work of any one man alone. It is a multifarious work for which many elaborate preparations need yet to be made. Thus the parallel passages from the Rig-Veda and the other texts must be noted with completeness on the margin of the *Rik Saṃhitā* opposite the *pādas* concerned; for this task Bloomfield's Vedic Concordance is likely to be the most important single instrument. Thus, again, *Brāhmaṇa*, *Çrāuta*, *Gṛhya*, and other texts appurtenant to the Rig-Veda, together with Epic and later texts,

should all be systematically read by scholars familiar with Vedic themes and diction, and with an eye open to covert allusion and reference, and should be completely excerpted with the Rik Samhitā in hand and with constant references made opposite the Rik verses to the ancillary or illustrative passages which bear upon them. It is idle folly to pretend that this last work would not be immensely facilitated by a large mass of translations¹ of the more difficult texts, accurately made, and provided with all possible ingenious contrivances for finding out quickly the relations between the ancillary texts and the fundamental ones. Thus to have demonstrated the necessity for so far-reaching an undertaking, may prove to be not the least of Whitney's services to Vedic scholarship.

The Century Dictionary. — Doubtless much of the best of Whitney's strength through nearly ten of his closing years was given to the work devolving on him as editor-in-chief of *The Century Dictionary, an Encyclopedic Lexicon of the English Language* (see p. lx, below). But for that, he might perhaps have brought out this commentary himself. Since I, more than any one else, have personal reasons to regret that he did not do so, there is perhaps a peculiar fitness in my saying that I am glad that he did not. Whoever has visited for example the printing-offices which make the metropolitan district of Boston one of the great centers of book-production for America, and has seen the position of authority which is by them accorded to that admirable work, and has reflected upon the powerful influence which, through the millions of volumes that are affected by its authority, it must thus exercise in the shaping of the growth of our English language, — such an one cannot fail to see that Whitney was broad-minded and wise in accepting the opportunity of superintending the work of its production, even at the risk of not living to see the appearance of the already long-delayed Atharva-Veda. Perhaps his most potent influence upon his day and generation is through his labors upon the Century Dictionary.

Acknowledgments. — I desire in the first place to make public acknowledgment of my gratitude to the late Henry Clarke Warren of Cambridge. He had been my pupil at Baltimore; and, through almost twenty years of intimate acquaintance and friendship, we had been associated in our Indian studies. To his enlightened appreciation of their value and potential usefulness is due the fact that these dignified volumes can now be issued; for during his lifetime he gave to Harvard University in sundry

¹ Roth writes to Whitney, July 2, 1893: Ich begreife nicht, wie ein junger Mann, statt nach wertlosen Dingen zu greifen, nicht lieber sich an die Uebersetzung und Erklärung eines Stückes aus Tāittiriya Brāhmaṇa oder Māitrāyaṇī Samhitā wagt; nicht um die minutiae des Rituals zu erforschen, sondern um den Stoff, der zwischen diesen Dingen steckt, zugänglich zu machen und zu erläutern. Auch in den Medizinbüchern gäbe es viele Abschnitte, die verstanden und bekannt zu werden verdienten.

instalments the funds with which to pay for the printing of Whitney's commentary. Whitney was professor at Yale; the editor is an alumnus of Yale and a teacher at Harvard; and Warren was an alumnus of Harvard. That the two Universities should thus join hands is a matter which the friends of both may look upon with pleasure, and it furnishes the motif for the dedication of this work. But I am glad to say that learning, as well as money, was at Mr. Warren's command for the promotion of science. Before his death there was issued his collection of translations from the Pāli which forms the third volume of this Series and is entitled "Buddhism in Translations," a useful and much-used book. Moreover, he has left, in an advanced state of preparation for press, a carefully made edition and a partial translation of the Pāli text of Buddhaghosa's famous encyclopedic treatise of Buddhism entitled "The Way of Purity" or Visuddhi-Magga. It is with gladness and hope that I now address myself to the arduous and happy labor of carrying Mr. Warren's edition through the press.

Next I desire to express my hearty thanks to my former pupil, Dr. Arthur W. Ryder, now Instructor in Sanskrit at Harvard University, for his help in the task of verifying references and statements and of reading proofs. He came to assist me not long after the close of his studies with Professor Geldner, when I had got through with a little more than one third of the main body of Whitney's commentary and translation. For books i.-vii., I had revised the manuscript and sent it to press, leaving the verification to be done with the proof-reading and from the proof-sheets. Dr. Ryder's help began with the verification and proof-reading of the latter half of book vi.; but from the beginning of book viii., it seemed better that he should forge ahead and do the verification from the manuscript itself, and leave me to follow with the revision and the supplying of the missing portions and so on. His work proved to be so thoroughly conscientious and accurate that I was glad to trust him, except of course in cases where a suspicion of error was aroused in one or both of us. A few times he has offered a suggestion of his own; that given at p. 739 is so keen and convincing that greater boldness on his part would not have been unwelcome. To my thanks I join the hope that health and other opportunities may long be his for achieving the results of which his literary sense and scholarly ideals give promise.

Mrs. Whitney, upon turning over to me her husband's manuscript of this work, together with his other manuscript material therefor, was so kind as to lend me a considerable number of his printed books, some of which, in particular his copy of the Kāuṣika Sūtra, have been a great convenience by reason of their manuscript annotations. It is a pleasure to be able to make to Mrs. Whitney this public expression of my thanks.

To my neighbor, Miss Maria Whitney, I am indebted for the loan of the medallion from which the noble portrait of her brother, opposite page xliii, has been made. The medallion is a replica of the one in the Library of Yale University, and is a truthful likeness.

Of an occasional friendly turn from Professors Theobald Smith, George F. Moore, and Bloomfield, and from Dr. George A. Grierson, I have already made note (see pages 242, 756, 983, 243). Professors Bloomfield and Garbe allowed me to reproduce here a specimen leaf from their beautiful facsimile of the Kashmirian text. Professors Cappeller and Hopkins and Jacobi were so good as to criticize my Sanskrit verses.¹ In particular, I thank my colleague, Professor Morris H. Morgan, for his kindness in putting the dedication into stately Latin phrase.

It is with no small satisfaction that I make public mention of the admirable work of the Athenæum Press (situated in Cambridge) of Messrs. Ginn and Company of Boston. The Hindus sometimes liken human effort to one wheel of a cart. Fate, indeed, may be the other; but our destiny, they say, is not accomplished without both elements, just as there is no progress without both wheels. It is so with a book: good copy is one wheel; and a good printing-office is the other. Whitney's long experience was guarantee for the prior requisite; and the other I have not found lacking. The way has been a long one, with plenty of places for rough jolting and friction; but the uniform kindness and the alert and intelligent helpfulness of all with whom I have had to do at the Press have made our progress smooth, and I am sincerely grateful.

Human personality and the progress of science. — Had Whitney lived to see this work in print and to write the preface, his chief tribute of grateful acknowledgment would doubtless have been to his illustrious preceptor and colleague and friend whose toil had so largely increased its value, to Rudolph Roth of Tübingen. Whitney, who was my teacher, and Roth, who was my teacher's teacher and my own teacher, both are passed away, and Death has given the work to me to finish, or rather to bring nearer to an ideal and so unattainable completeness. They are beyond the reach of human thanks, of praise or blame: but I cannot help feeling that even in their life-time they understood that Science is concerned only with results, not with personalities, or (in Hindu phrase) that the Goddess of Learning, Sarasvatī or Vāc, cares not to ask even so much as the names of her votaries; and that the unending progress of Science is indeed like the endless flow of a river.

¹ These, I trust, will not be wholly displeasing to my pundit-friends in India, who, as they will find the thought in part un-Indian, will not, I hope, forget that it was primarily and designedly conceived in Occidental form. Their great master, Daṇḍin, has a kind word for men in my case at the close of the first chapter of his Poetics.

Teacher and teacher's teacher long had wrought
Upon these tomes of ancient Hindu lore,
Till Death did give to one whom both had taught
The task to finish, when they were no more.

'Tis finished,—yet unfinished, like the flow
Of water-streams between their banks that glide;
For Learning's streams, that down the ages go,
Flow on for ever with a swelling tide.

Here plodding labor brings its affluent brook;
There genius, like a river, pours amain:
While Learning—ageless, deathless—scarce will look
To note which ones have toiled her love to gain.

Alike to her are river, brook, and rill,
That in her stately waters so combine,
If only all who choose may drink their fill,
And slake the thirst to know, the thirst divine.

The Gitā's lesson had our Whitney learned—
To do for duty, not for duty's meed.
And, paid or unpaid be the thanks he earned,
The thanks he recked not, recked alone the deed.

Here stands his book, a mighty instrument,
Which those to come may use for large emprise.
Use it, O scholar, ere thy day be spent.
The learner dieth, Learning never dies.

आचार्ययत्नेश्चिरकाससेवितं
 प्राचार्यहस्तेन हितेन वर्धितम् ।
 शिष्याय गुर्वोदमयोः समाप्तये
 प्राचीनविद्यात्मकपुस्तकं जहे ॥

समाप्तमेवेत्यसमाप्तमप्यदो
 विभाति मे संप्रवहज्जलीघवत् ।
 ज्ञानोदधिं धीसरितो ह्यनन्ताकाः
 प्रवर्धयन्तीव सनातनै रथैः ॥

कोप्युद्यमादल्पनदीमुपानये
 ज्ञानार्णवे ऽगाधनदीमिहापरः ।
 कीर्तीप्सुना यत्नशतैरुपासिता
 भक्तस्य नामापि तु वाङ्म पृच्छति ॥

विद्याम्बुधी यो निजयेन्महानदीं
 यो वा कुकुब्धां समदृष्टिरेतयोः ।
 जिज्ञासया ये तृषिताः पिबन्त्विति
 प्रादाद्भरं नो मुदिता सरस्वती ॥

श्रीह्रित्तिना कर्मफलेष्वसङ्किना
 गीतोपदेशाच्चरितं प्रसाधितम् ।
 लोकप्रशंसा किल तेन नादृता
 लोकोपकार्येषु सत्यमेव सः ॥

यन्मं तदीयं त्वविलम्ब्य योजये
 द्वेदार्थतत्त्वग्रहणस्य साधनम् ।
 विद्यार्थिनं संहरति ज्ञाने यमो
 विद्या तु नैव म्रियते कदा चन ॥

C. R. L.

unknown, and, as the ms.-distinction between *lya* and *lpa* in such a case is worthless, the instance is a typical one to show the value of the reciters' reading: see W's note to vi. 127. 1. The case is somewhat similar at iii. 12. 3, *āsyand-*, as against *āspand-* (see the note and my addition); so also at viii. 6. 17, *spandand-*, as against *syandand-*, where, although only V. is cited, his testimony is abundantly confirmed by the sense (see note). At xix. 66. 1 (see note), as between those mss. which give *pāhi* and the Vāidikas K. and V., who recited *yāhi*, there can be no question that we ought to follow the latter, although SPP. strangely rejects their evidence. Cf. the notes on *çāyaya*, at iv. 18. 4, and *samuṣpalā*, at vi. 139. 3. One of the clearest errors of visual or graphical origin is "Sāyaṇa's" *idam*, at vi. 37. 2, for *hradam* or *hṛdam* of the authorities, including K. and V. (cf. W's and SPP's notes). If this comm. was the real Sāyaṇa, the blunder does him no credit. At viii. 2. 1, *çnuṣṭi* is established (as against *çruṣṭi*) by the testimony of all the reciters; although the case is less clear at iii. 17. 2 and 30. 7 (see the notes). Upon their testimony, at x. 7. 16 (see notes), we ought to accept as the true Atharvan reading, *prapyasās*, albeit ἀπαξ λεγόμενον and of questionable meaning.

4. Readings of the Hindu Commentator

The critical value and the range of his variant readings. — Whitney has given full and well-reasoned expression to his low opinion of the exegetical value of the commentary and of the range and critical value of its variant readings, in an article in the *Festgruss an Roth*, pages 89–96. To that article, with its abundant lists and details, I call, as in duty bound, the especial attention of the reader. The commentator does indeed correct a good many surface-blunders, part of which the Berlin editors had also corrected; and his readings are occasionally supported (as against the two editions) by a parallel text:¹ but his variants "consist almost exclusively of single words or forms," and of real critical insight he exhibits almost none.

Thus he fails to recognize the fact that the ordinary usage of the mss. makes no distinction between double consonants in groups where the duplication is phonetic, and those in groups where the duplication is etymological (cf. W's *Grammar*, § 232); and is accordingly so obtuse as to misunderstand and explain *tādyāmeti*, at iv. 19. 6, as *tād yām eti*, although the slightest heed for the rules of accent would have shown him that it is impossible for the combination to mean anything but *tād dyām eti*. Similarly at iv. 28. 3, again with utter disregard of accent, he makes out of

¹ Thus at xix. 20. 4 b, *vārmāhar vārma śūryaḥ*, the comm. reads *agnir* for *ahar*, and is supported therein by AÇS. and Āp.

stuvānnemi (that is *stuvān emi*: cf. *Festgruss*, p. 90–91) an untranslatable *stuvan nemī*: here, it is true, one of the wildest blunders of the pada-kāra was before him; but even a modicum of insight should have kept him out of that pitfall. Again, he seems never to have observed that past passive participles with a preposition accent the preposition (cf. *Grammar*, § 1085 a), and accordingly takes *sañvṛtas* at xviii. 3. 30 as if it were *sāñvṛtas*. Despite accent and pada-kāra, he takes *rajasā*, p. -*sāh*, at xi. 2. 25, as instr. of *rājas*! And so on.

The text used by the commentator is nevertheless notably different from that given by the mss. used for the Berlin edition, and from that given by S. P. Pandit's authorities. In books i.–iv. Whitney counts over three hundred peculiarities of the commentator's text, and in the *Festgruss* he gives several lists of them. He has intended in the present work to report all variants of the commentator's text throughout, and I trust that those which may have escaped his notice (or his and mine) will prove to be few indeed.

Was the commentator of the Atharva-Veda identical with the Sāyaṇa of the Rig-Veda?—I suggest that it might prove to be an interesting and by no means fruitless task to institute a systematic and critical comparison of the Mādhaviya-vedārtha-prakāṣa (or RV.-*bhāṣya*) with the *bhāṣya* on the AV., with special reference to the treatment of the accent in the two works, and to the bearings of these comparisons upon the question of the identity of the Sāyaṇa of the RV. with the "Sāyaṇa" of the AV. The latter¹ does indeed sometimes heed his accents; but the occasions on which he takes notice of them expressly are of utmost rarity (see W's note to xix. 13. 9 and mine to verse 4).

If, by way of comparing the two comments, we take the accusative plural *yamdrājñas*, we find that at RV. x. 16. 9 Sāyaṇa explains it quite rightly as a possessive compound, *yamo rājā yeṣām, tān*; while at AV. xviii. 2. 46, on the other hand, in the half-verse addressed to the dead man, 'by a safe (?) road, go thou to the Fathers who have Yama as their king,' *āparipareṇa pathā yamdrājñah pitṛn gacha*, "Sāyaṇa" makes of the very same form a gen. sing. and renders 'by a safe road belonging to king Yama (*tasya svabhūtena mārgena*) go thou to the Fathers'! Evidently, so simple a matter as the famous distinction between *indra-çatru* and the blasphemous *indra-çatru* (cf. Whitney on TPr. xxiv. 5; Weber, *Ind. Stud.* iv. 368) was quite beyond his ken. Such bungling can hardly be the work of a man who knew his Rig-Veda as the real Sāyaṇa did.

¹ A remark in his comment on ii. 4. 1 (Bombay ed., i. 210¹⁶), to the effect that the *jañgiḍa* is a kind of tree familiarly known in Benares, suggests the surmise that his *bhāṣya* may have been written in that city.

conserve the individuality of the several localities in respect of the details, for example, of their nuptial and funeral customs; so that the local diversities are sometimes expressly mentioned (*uccāvacā janapadadharmā grāmadharmā ca*: AGS. i. 7¹). Astonishingly conservative as India is (see my remarks in *Karpūramañjarī*, p. 206, ¶ 2, p. 231, note 2), it can nevertheless not be doubtful that her customs have changed in the time from the date of the hymns to that of the ritual books. Evidently, there are divers general considerations which militate strongly against much dogmatism in the treatment of these matters.¹

Integer vitae as a Christian funeral-hymn.—During the last twenty-four years, I have often been called to the University Chapel to pay the last tribute of respect to one or another departed colleague or friend. On such occasions, it frequently happens that the chapel choir sings the first two stanzas of the Horatian ode (i. 22), *integer vitae scelerisque purus*, to the solemn and stately music of Friedrich Ferdinand Flemming. Indeed, so frequent is the employment of these words and this music, that one might almost call it a part of the “Funeral Office after the Harvard Use.” The original occasion of the ode, and the relation of Horace to Aristius Fuscus to whom it is addressed, are fairly well known. The lofty moral sentiment of the first two stanzas, however seriously Horace may have entertained it, is doubtless uttered in this connection in a tone of mock-solemnity. Even this fact need not mar for us the tender associations made possible by the intrinsic appropriateness of these two pre-Christian stanzas for their employment in a Christian liturgy of the twentieth century. But suppose for a moment that the choir were to continue singing on to the end, even to *Lalagen amabo, dulce loquentem*! what palpable, what monstrous ineptitude! If only the first two stanzas were extant, and not the remaining four also, we might never even suspect Horace of any *arrière-pensée* in writing them; and if we were to interpret them simply in the light of their modern ritual use, how far we should be from apprehending their original connection and motive!

Secondary adaptation of mantras to incongruous ritual uses.—Let no one say that this case is no fair parallel to what may have happened in India. On the contrary: instances—in no wise doubtful and not a whit less striking—of secondary adaptation of a mantra to similarly incongruous uses in the ritual may there be found in plenty. This secondary association of a given mantra with a given practice has often been

¹ Caland's sketch of the funeral rites is a most praiseworthy and interesting one, and his description of the practices which he there sets forth in orderly and lucid sequence is well worth the while: but his descriptions are taken from many sources differing widely in place and time; and it is on many grounds improbable that the ritual as he there depicts it was ever carried out in any given place at any given time.

determined by some most superficial semblance of verbal pertinence in the mantra, when in fact the mantra had no intrinsic and essential pertinence to the practice whatsoever. For example, ÇGS. prescribes the verse *ākṣan* for use when the bride greases the axle of the wedding-car; here, I think, there can be no doubt¹ that the prescription has been suggested by the surface resemblance of *ākṣan* 'they have eaten' to *ākṣam* 'axle.' Or, again, to take an example which has been interestingly treated by Bloomfield, the verses xiv. 2. 59–62 doubtless referred originally to the mourning women, who, with dishevelled hair, wailed and danced at a funeral; and they were presumably used originally as an expiation for such noisy proceedings. Secondly, they have been adapted for use in connection with the wedding ceremonies, "in case a wailing arises," and doubtless for no better reason than that they contained the word for "wailing"; and they have accordingly been placed by the diaskeuasts among the wedding verses, where we now find them. See Bloomfield, AJP. xi. 341, 338: and cf. vii. 466.

9. Readings of the Kashmirian or Pāippalāda Recension of the Atharva-Veda Saṁhitā

General relations of this recension to the Vulgate or Çāunakan recension.²
— Just as, on the one hand, the minute differences between two closely related manuscripts of the same recension (for example, between Whitney's P. and M.) represent upon a very small scale the results of human fallibility, so, upon the other hand, do the multitudinous and pervading differences between the general readings of the manuscripts of the Vulgate and those of the birch-bark manuscript of the Kashmirian recension truly represent in like manner the fallibility of human tradition, but on a very large scale. The Çāunakan or Vulgate recension represents one result of the selective process by which the Indian diaskeuasts took from the great mass of mantra-material belonging to the oral tradition of their school a certain amount, arranging it in a certain order; the Kashmirian recension represents another and very different result of a similar process.

Since the birch-bark manuscript has thus far maintained its character as a unique, we shall perhaps never know how truly it represents the best Kashmirian tradition of this Veda; it is quite possible that that tradition was vastly superior to the written reflex thereof which we possess in the

¹ I had hesitatingly advanced this view, below, in my note to xviii. 4. 61; and I am pleased to see now that Bloomfield had unhesitatingly given it as his own opinion long before, at AJP. xi. 341.

² Further reference is made to these general relations below, at p. 1013.

some extent to control the errors of the copy.¹ Occasional suspicions of error in the Collation were not unnatural, and they led Whitney to ask Roth to reëxamine the manuscript upon certain doubtful points. Whitney's questions extend over books i. to v., and others were noted, but never sent. Roth's answers form a valuable supplement to his Collation, and end in April, 1894.

Roth's autograph nāgarī transcript (Dec. 1884). — The end of the Collation which Roth made for Whitney was reached, as just stated, June 25, 1884. After the following summer vacation, Roth made a new transcript from the birch-bark, as appears from his letter to Whitney, dated Jan. 11, 1893: "Von Pāippalāda habe ich devanāgarī Abschrift, aber nicht vollständig. Die mit Vulgata gleichlautenden Verse, die nur durch Fehler Eckel erregen, habe ich bloß citiert, z.B. die vielen aus RV., nehme mir aber doch vielleicht noch die Mühe, sie nachzutragen. Ich habe an der Abschrift unermüdlich vom 19. Sept. bis 28. Dez. 1884 geschrieben und diese Leistung als eine ungewöhnliche betrachtet." This transcript is doubtless far more accurate than the one used for the Collation. The badness of the latter and the fragility of the birch-bark original were doubtless the reasons that determined Roth to make his autograph nāgarī transcript: see p. lxxxv, top. [See p. 1045.]

The facsimile of the Tübingen birch-bark manuscript (1901). — A magnificent facsimile of the birch-bark manuscript has now been published by the care and enterprise of Bloomfield and Garbe.² The technical perfection of the work is such as to show with marvellous clearness not only every stroke of the writing and every correction, but even the most delicate veinings of the bark itself, with its injuries and patches. Even if other things were equal, the facsimile is much better than the original, inasmuch as a copy of each one of 544 exquisitely clear and beautiful chromo-photographic plates, all conveniently bound and easy to handle and not easily injured and accessible in many public and private libraries throughout the world, is much more serviceable than the unique original,

¹ In some cases, fragments of the birch-bark original seem to have become lost after Roth's Kashmirian nāgarī transcript was made, so that the latter, and the two other Indian copies mentioned on p. lxxx, have thus become now our only reliance. Thus for *avivṛdhat* of the Vulgate at i. 29. 3 b, Roth reports as Pāipp. variant *abhībhṛṣat*, and adds "nur in der Abschrift vorhanden." This must have stood on the prior half of line 12 of folio 3 b of the birch-bark ms.; but a piece of it is there broken out.

² The Kashmirian Atharva-Veda (School of the Pāippalādas). Reproduced by chromo-photography from the manuscript in the University Library at Tübingen. Edited under the auspices of the Johns Hopkins University in Baltimore and of the Royal Eberhard-Karls-University in Tübingen, Württemberg, by Maurice Bloomfield, Professor in the Johns Hopkins University, and Richard Garbe, Professor in the University of Tübingen. Baltimore. The Johns Hopkins Press. 1901. The technical work by the firm of Martin Rommel & Co., Stuttgart.

[illegible]



9. Readings of the Kashmirian or Pāippalāda Recension lxxxiii

written on leaves of birch-bark, fragile with age, easily injured, requiring the utmost caution in handling, and accordingly practically inaccessible except to a very few persons: but other things are not equal; for the transitory advantage of the brilliantly heightened contrast of color which is gained by wetting the birch-bark original, and which passes away as soon as the leaf is dry, is converted into a permanent advantage by the chromophotographic process, in which the plates are made from the freshly wetted original. Moreover, the owner of a facsimile is at liberty to use it at home or wherever he pleases, and to mark it (with pen or pencil) as much as he pleases. The facsimile may therefore truly be said to be in many respects preferable to the original.

Roth's Collation not exhaustive. — Now that the superb facsimile is published, it is possible for a competent critic to test Roth's Collation in respect 1. of its completeness, and 2. of its accuracy. As, first, for its completeness, it is sufficiently apparent from several expressions used by Roth,¹ that he saw plainly that it would be the height of unwisdom to give with completeness the Kashmirian variants as incidental to a work like this one of Whitney's, whose main scope is very much broader. Roth was a man who had a clear sense of the relative value of things — a sense of intellectual perspective; and he was right.

Faults of the birch-bark manuscript. — The birch-bark manuscript is indeed what we may call in Hindu phrase a veritable 'mine of the jewels of false readings and blunders,' an *apapāṭṭhaskhalītaratnākara*, a book in which the student may find richly-abounding and most instructive illustrations of perhaps every class of error discussed by the formal treatises on text-criticism. Thus it fairly swarms with cases of haplography (the letters assumed, on the evidence of the Vulgate, to be omitted, are given in brackets): *tām tvā ṣāle sarvavīrās suvīrā* [*ariṣṭavīrā*] *abhi sañ carema*: *ihāiva dhruvā prati* [*ti*] *ṣṭha ṣāle*, folio 54 b³⁻⁴ = iii. 12. 1 c, d, 2 a; *vaṣaṭkāre yathā yaṣaḥ*: [*yathā yaṣas*] *somapīthe*, folio 187 a¹⁵⁻¹⁶ = x. 3. 22 b, 21 a; *āditye ca* [*nṛca*] *kṣasi*, folio 187 a¹⁷ = x. 3. 18 b; *apa stedam*² *vāsama-tham gotham uta* [*ta*] *skaram*, folio 158 b¹ = xix. 50. 5 a, b. Confusions as between surd and sonant (cf. p. 749, p. 57) and between aspirate and non-aspirate and between long and short vowels are so common as hardly to be worth reporting: cf. *uṣase naṣ pari dhehi sarvān rātrī anākasah*, which is found at folio 158 b⁴ = xix. 50. 7 a, b, and exemplifies all three cases

¹ Such are: "Verse, die nur durch Fehler Eckel erregen," p. lxxxii; "On y trouve, il est vrai, de très-bonnes parties, mais d'autres sont tellement défigurées, qu'on a besoin de conjectures sans nombre pour arriver à un texte lisible," *Atti*, p. 96; "das Kauderwelsch," "ganze Zeilen so unsicher dass man nicht einmal die Wörter trennen kann," p. lxxxvi.

² To judge from *stedam* for *sternam*, we might suppose that the ms. at this point was written down by a scribe at the dictation of a reciter with a bad cold in his head.

conjectures, accordingly, should be relegated to a second and separately bound volume.

4. **Accessory material: conjectures, notes, translations.** — The accessory material of the second volume should be arranged in the form of a single series of notes and in the sequence of the Kashmirian original, and it should have such numbers and letters at the outside upper corners in the head-lines, that reference from the original to the notes and from the notes to the original may be made with the very utmost ease and celerity. This accessory material should comprehend all conjectures as to the more original Kashmirian form of manifestly corrupt words or passages, in so far as they point to readings not identical (compare the next paragraph) with those of the Vulgate; indications of word-division, especially the word-division of corrupt phrases and the resolution of the very frequent double sandhi; a running comment, proceeding verse by verse, giving any needed elucidatory matter, and explaining the rationale of the blunders of the Kashmirian version where feasible (as is often the case), pointing out in particular its excellences, and the many items in which it serves as a useful corrective of the Vulgate or confirms the conjectural emendations of the latter made in the edition of Roth and Whitney;— and all this in the light of the digested report of the variants of the parallel texts given by Whitney in the present work and in the light of the other parallels soon to be made accessible by Bloomfield's Vedic Concordance. An occasional bit of translation might be added in cases where the Kashmirian text contains something peculiar to itself or not hitherto satisfactorily treated.

For the cases (hinted at in the preceding paragraph) where corrupt Kashmirian readings point simply to readings identical with those of the Vulgate, a simple reference to the latter will sometimes suffice to show the true reading and sense of what the Kashmirian reciters or scribes have corrupted into gibberish. Thus the Kashmirian form of xii. 3. 36 b, found at folio 226 b¹³, is *yāvantah kāmān samitāu purastāt*. Apart from the aspiration (overlooked by Roth) of the prior dental of *purastāt*, each of these four words by itself is a good and intelligible Vedic word; but taken together, they yield far less meaning than do the famous Jabberwock verses of *Through the Looking-glass*.¹ Their presence in the Kashmirian text is explained by their superficial phonetic resemblance to the Vulgate pāda *yāvantah kāmāḥ sām atīrṇas tām*, of which they are a palpable and wholly unintelligent corruption. It is evident that, with the Vulgate before us, conjectural emendation of the Kashmirian text in such cases

¹ For the sake of fathers to whom English is not vernacular, it may be added that this classic of English and American nurseries is the work of Charles Lutwidge Dodgson ("Lewis Carroll") and is a pendant to *Alice's Adventures in Wonderland*.

9. Readings of the Kashmirian or Pāippalāda Recension lxxxix

is an entirely gratuitous procedure. And as for such grammar as *kene-dam bhūmir nihataḥ* (a feminine noun, with neuter adjective pronoun and masculine predicate participle : folio 186 a¹⁵ = x. 2. 24^a), — to mend that would be to rob the Kashmirian text of its piquancy ; and why should we stop with the genders, and not emend also the senseless *niha-* to the intelligible *vihi-*? Let all this be done, and we have the Vulgate text pure and simple.

10. Readings of the Parallel Texts

The texts whose readings are reported. — The principal texts included in these reports are : of the Saṁhitās, the Rīg-Veda, Tāittirīya, Māitrāyaṇī, Vājasaneyi-, Sāma-Veda, and Atharva-Veda ; of the Brāhmaṇas, the Āitareya, Kāuṣītaki, Tāittirīya, Çatapatha, Pañcaviṅça, and Gopatha ; of the Āraṇyakas, the Āitareya and Tāittirīya ; of the Upanishads, the Kāuṣītaki, Kaṭha, Bṛhadāraṇyaka, and Chāndogya ; of the Çrāuta-Sūtras, the Aṣvalāyana, Çāṅkhāyana, Āpastamba, Kātyāyana, and Lāṭyāyana ; of the Gṛhya-Sūtras, the Aṣvalāyana, Çāṅkhāyana, Āpastamba, Hiraṇyakeçi-, Pāraskara, and Gobhila. Other texts are occasionally cited : so the Kāṭhaka and the Kapiṣṭhala Saṁhitā, and the Jāiminiya Brāhmaṇa ; and the names of some others may be seen from the List of Abbreviations, pages ci ff. I have added references to some recently edited parallel texts, without attempting to incorporate their readings into the digested report of the variants : such are the Mantra-pāṭha, von Schroeder's "Kaṭhahandschriften," and Knauer's Mānava-Gṛhya-Sūtra. Von Schroeder's edition of Kāṭhaka i. came too late. The information accessible to Whitney concerning the then unpublished Black Yajus texts was very fragmentary and inadequate ; this fact must be borne in mind in connection with implied references to the Kāṭhaka and Kapiṣṭhala (cf. his notes to iii. 17 ; 19 ; 20 ; 21 ; v. 27 ; vii. 89).

The method of reporting the readings aims at the utmost possible accuracy. — Whitney has constantly striven for three things : that his reports should be characterized, 1. and 2., by the utmost attainable accuracy and completeness ; and, 3., that they should be presented in a thoroughly well-digested form. First, as to the accuracy, little need be said. It may be well to remind the reader, however, that Whitney has used the most methodical precision in this matter, and that, accordingly, if, under a given AV. verse, he cites a parallel text without mention of variant, his silence is to be rigorously construed as meaning positively that the parallel text reads as does the AV. verse in question. As a matter of fact, I believe that it will be found possible in nearly every case to reconstruct the parallel texts with precision from the data of Whitney's reports.

text gave, with the support of all the mss. then accessible, the reading *jīvām ṛtébhyas*: that this is an error for *mṛtébhyas* is shown beyond all doubt by the TA. variant *mṛtāya jīvām* (cf. the note on p. 832).

Visual errors. — Several classes of errors are chargeable to "mistakes of the eye." Confusions such as that between *pāhi* and *yāhi* are simple enough, and are sometimes to be controlled by the evidence of oral reciters (cf. p. lxvi); but, considering the fragmentariness of our knowledge of Indic paleography, who may guess all the more remote occasions for error of this kind? — **Of errors by haplography**, *yā āste yāc cārati* (just mentioned) is a good type: this is undoubtedly the true Atharvan reading, and it is undoubtedly wrong, as is shown by the meter, and the comparison of RV., which has *yāc ca cārati*: cf. notes to iv. 5. 5; vi. 71. 1; vii. 81. 1; xix. 42. 3; 55. 3. For a most modern case, see note to xiii. 2. 35.

Metrical faults. Hypermetric glosses and so forth. — Our suspicions of hypermetric words as glosses are often confirmed by the downright absence of those words in the parallel texts. Instances are: *hastābhyām* at AV. iv. 13. 7 (cf. RV. x. 137. 7); *devó* at RV. x. 150. 4¹ (cf. RV. iii. 2. 8); *asmābhyam* at TS. ii. 6. 12² (cf. *nah* at RV. x. 15. 4); *imām* at AV. xiv. 2. 40 (cf. RV. x. 85. 43). — On the other hand, the damaged meter of our text often suggests a suspicion that some brief word has fallen out or that some briefer or longer or otherwise unsuitable form has been substituted for an equivalent suitable one; and the suspicion is borne out by the reading of the parallel texts. Thus in *divó [vā] viṣṇa utā vā pṛthivyā, mahó [vā] viṣṇa urór antārikṣāt*, the bracketed *vā*'s, missing at AV. vii. 26. 8, are found in their proper places in the TS. and VS. parallels. The *pātu* and *īyús* of AV. xviii. 2. 55 quite spoil the cadences of *a* and *c*, which cadences are perfect in their RV. original at x. 17. 4.

Blend-readings. — The blend-readings, as I have called them, stand in yet another group. A good example is found, at AV. xiv. 2. 18 (see note), in *prajāvatī vīrasūr devīkāmā syonā*; its genesis is clear, as is also the intrusive character of *syonā*, when we compare the Kashmirian reading *prajāvatī vīrasūr devīkāmā* with that of the RV., *vīrasūr devīkāmā syonā* (11 syllables). The like is true of *asyā* at VS. xii. 73, *āganma tāmasas pārām asyā*: cf. the oft-recurring *ātāriṣma tāmasas pārām asyā* with the *aganma tamāsas pārām* of the Kāthaka, xvi. 12, p. 235³. — The above-given examples suffice to show how rich is the material gathered in this work for an illuminating study of the fallibilities of human tradition in India.

¹ Here Bollensen long ago proposed (*Orient und Occident*, ii. 485) to athetize *abhavat*.

siglum. M. and W., which designate the mss. of the Mill collection and Wilson collection of the Bodleian, were chosen as being initials of Mill and Wilson. The letters E. I. H., as designating the mss. of the Library of the India Office in London, were plainly meant to suggest the name East India House, the designation of the London establishment of the Hon. East India Company previous to 1858. Observe that Whitney's "I." was first used by him to designate E.I.H. ms. No. 2142 (Eggeling's No. 234), but only until he discovered that that ms. was a mere copy of the Polier ms. in the British Museum; after that time Whitney collated the Polier original, retaining for it, however, the designation "I." The sigla of the mss. used by Whitney before publication are essentially the same as those given by him at the end of his Introductory Note to the AV.Pr., p. 338, which see.]

[Synoptic table of the manuscripts used by Whitney. — It will be convenient to have, in addition to Whitney's description of his mss., a synoptic table of them, cast in such a form that the reader may easily see just what ones were available for any given book. The following table is essentially the same as one which Whitney made for his own use.]

SAMHITĀ-MANUSCRIPTS											PAḌA-MANUSCRIPTS				
Berlin	Paris	Oxford		"East India House"			Haug	Roth	Tan-jore	Bikaner	Berlin		Haug	"Decan"	Bikaner
		Mill	Wilson	Mus.											
i.	P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp. ^a	Bp. ^{2a}	Op.	D.	Kp.
ii.	P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp. ^a		Op.	D.	Kp.
iii.	P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp. ^a		Op.	D.	Kp.
iv.	P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp. ^a		Op.	D.	Kp.
v.	P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp. ^a	Bp. ^{2b'}		D.	Kp.
vi.	P.	M.	W.	E.	I.	H.	O.	R.	T.	K.	Bp. ^a	Bp. ^{2b''}		D.	Kp.
vii.	P.	"M."	W.	E.	I.		O.	R.	T.	K.	Bp. ^a	Bp. ^{2b''}		D.	Kp.
viii.	P.	"M."	W.	E.	I.		O.	R.	T.	K.	Bp. ^a	Bp. ^{2b''}		D.	Kp.
ix.	P.	"M."	W.	E.	I.		O.	R.	T.	K.	Bp. ^a	Bp. ^{2b''}		D.	Kp.
x.	P.	"M."	W.	E.	I.		O.	R.	T.	K.	Bp. ^b			D.	Kp.
xi.	B. P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp. ^b			D.	Kp.
xii.	B. P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp. ^b			D.	Kp.
xiii.	B. P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp. ^b			D.	Kp.
xiv.	B. P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp. ^b			D.	Kp.
xv.	B. P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp. ^b			D.	Kp.
xvi.	B. P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp. ^b			D.	Kp.
xvii.	B. P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp. ^b			D.	Kp.
xviii.	B. P.	M.		E.	I.		O.	R.	T.	K.	Bp. ^b		Op.	D.	Kp.
xix.	B. P.	M.	W.	E.	I.		O.	R.	T.	K.				D. L.	Kp.
xx.	B. P.	M.	W.	E.	I.		O.	R.	T.	K.	Bp. ^c	Bp. ^{2c}	Op.	D.	Kp.

[Berlin manuscripts of the Atharva-Veda. — A tabular view of the various numberings and designations of the nine Berlin mss., Weber, Nos. 331–339, will be found useful and is given here. The left-hand column

manuscript, Bp.^{2b}, contains books v.–ix. This manuscript, though one in paper, size, and hand, has by some means become separated into two parts, the one (Chambers, 109; Weber, 333) containing only book v., and the other (Chambers, 107; Weber, 334: both p. 83 of Cat.) containing books vi.–ix. They are less independent than Bp.^{2a}, representing the same proximate original as Bp. (though they are not copied from Bp., nor are they its original); but they are decidedly more accurate than Bp., and also more carefully corrected since copying. There is no colophon to either part, but they are as old, apparently, as Bp.^{2a}, or as Bp.; their mode of accentuation agrees throughout with that of the latter.

B. or Bs. This is the Berlin manuscript (Chambers, 115; Weber, 338: pp. 84–85 of Cat.) of books xi.–xx. in *samhitā*-text. It is rather incorrect and somewhat worm-eaten. It bears the date A.D. 1611. In the Berlin Library is (Chambers, 120; Weber, 339: p. 85 of Cat.) a modern copy [B."] of it, having value only as having been made before its original was so much worm-eaten as at present.

P. and M. These are virtually one manuscript, being two copies of the same original, by the same hand, and agreeing precisely in form and style. P. is in the Paris Library, and is in two volumes, marked D 204 and D 205. M., also in two volumes, belongs to the Mill collection in the Bodleian Library at Oxford.¹ By some curious and unexplained blunder, the copy of books vii.–x. that belonged to M. was sent by mistake to Paris with P., so that P's first volume contains books i.–x., and its second vii.–xx., while of M. the first volume contains i.–vi., and the second xi.–xx. In the references made in the notes below, the copy of vii.–x. included in the first² volume of P. is accounted as M. The differences of the two are not altogether such as are due only to the last copyist; since P. has been collated and corrected (winning thereby some false readings). P. is also more carefully copied than M., but both are rather inaccurate reproductions of a faulty original. A colophon copied in both at the end of book xi. gives *samvat* 1812 (A.D. 1756) as the date, doubtless of the original; the copies are recent, probably since the beginning of the nineteenth century. Their mode of accentuation is by strokes, not dots; that of P. is defective from xiii. 1 to xix. 10.

W. This also, like M., belongs to the Bodleian Library at Oxford,³ and is a *samhitā*-manuscript of the whole Atharvan, excepting only book

¹ [M. is the ms. listed by Aufrecht, in his Catalogue of the Bodleian Sanskrit Manuscripts, p. 392 b, as No. 80 of the Codices Milliani.]

² [The printer's copy of this paragraph in Whitney's handwriting says clearly "second volume"; but the original description of the mss. (made by him probably in 1853) says clearly "first volume": I feel sure that the original is right and have altered the proof to correspond therewith.]

³ [Listed by Aufrecht, p. 385 b, as Nos. 499 and 500 of the Codices Wilsoniani.]

[The two broadest principles of arrangement of books i.-xviii. — Leaving book xx. out of account, and disregarding also for the present book xix. as being a palpable supplement (see pages 895-8), it is not difficult to trace the two principles that underlie the general arrangement of the material of books i.-xviii. These principles are:]

[1. **Miscellaneity or unity of subject and 2. length of hymn.** — The books i.-xviii. fall accordingly into two general classes: 1. books of which the hymns are characterized by miscellaneity of subject and in which the length of the hymns is regarded; and 2. books of which the distinguishing characteristic is a general unity of subject and in which the precise length of the hymns is not primarily regarded, although they are prevailingly long.¹ The first class again falls into two divisions: 1. the short hymns; and 2. the long hymns.]

[The three grand divisions (I. and II. and III.) as based on those principles. — We thus have, for books i.-xviii., three grand divisions, as follows: I. the first grand division, consisting of the seven books, i.-vii., and comprehending the short hymns of miscellaneous subjects, more specifically, all the hymns (not *paryāyas*: p. cxxxiv) of a less number of verses than twenty¹; II. the second grand division, consisting of the next five books, viii.-xii., and comprehending the long hymns of miscellaneous subjects, more specifically, all the hymns (save those belonging to the third division) of more than twenty verses; and III. the third grand division, consisting, as aforesaid, of those books of which the distinguishing characteristic is a general unity of subject, to wit, the six books, xiii.-xviii. — There are other features, not a few, which differentiate these divisions one from another; they will be mentioned below, under the several divisions.]

[The order of the three grand divisions. — It is clear that the text ought to begin with division I., since that is the most characteristic part of it all, and since books i.-vi. are very likely the original nucleus of the whole collection. Since division I. is made up of hymns of miscellaneous subjects (the short ones), it is natural that the other hymns of miscellaneous subjects (the long ones) should follow next. Thus the last place is naturally left for the books characterized by unity of subject. This order agrees with that of the hymn-totals of the divisions, which form (cf. tables 1, 2, 3) a descending scale of 433 and 45 and 15.]

[Principles of arrangement of books within the grand division. — If we have rightly determined the first rough grouping of the material of books i.-xviii. into three grand divisions, the question next in logical order is,

¹ [This statement is true without modification, if we treat books xv. and xvi. each as two hymns or *paryāya*-groups in the manner explained and reasoned at p. cxxx, and implied in the second form of table 3, p. cxlv: cf. p. cxxxvii, line 13.]

is, why have not the diaskeuasts made eight books of the first division, including not only one for the one-versed hymns, but also another for the two-versed?]

[With reference to the last question, it is clear that the amount of material composing the two-versed hymns (30 hymns with only 60 verses : see p. cxlix, note) is much too small to make a book reasonably commensurate with the books of the first division; it is therefore natural that the original groupings of the text-makers should include no book with the norm of two.]

[**Exceptional character of book vii.** — The first two questions, concerning group Y or books vi. and vii., are closely related, inasmuch as they both ask or involve the question why book vii. does not precede book vi. By way of partial and provisional answer to the second, it is natural to suggest that perhaps the scrappy character of the one-versed and two-versed hymns militated against beginning the Vedic text with book vii. And indeed this view is not without indirect support from Hindu tradition : for according to the *Bṛhad-Devatā*, viii. 99, the ritualists hold that a hymn, in order to be rated as a genuine hymn, must have at least three verses, *trcādhamam yājñikāḥ sūktam āhuḥ*.¹ It may well be, therefore, that the diaskeuasts did not regard these bits of one or two verses as real hymns, as in fact they have excluded them rigorously from all the books i.–vi. From this point of view our groups X and Y have no significance except for the momentary convenience of the discussion, and the true grouping of books i.–vii. should be into the two groups, A, containing books i.–vi., and B, containing book vii.]

[The exceptional character of book vii. is borne out by several other considerations to which reference is made below. Its place in the *samhitā* is not that which we should expect, whether we judge by the fact that its norm is one verse or by the amount of its text (p. cxliii). If we consider the number of its hymns that are ignored by Kāuṣika (see pp. 1011–2), again we find that it holds a very exceptional place in division I. Many of its hymns have a put-together look, as is stated at p. cliv ; and this statement is confirmed by their treatment in the Pāippalāda recension (p. 1014, l. 15). Just as its hymns stand at the end of its grand division in the Vulgate, so they appear for the most part in the very last book of the Pāippalāda (cf. p. 1013, end). As compared with the great mass of books i.–vi., some of its hymns (vii. 73, for instance) are quite out of place among their fellows.]

¹ [For the productions of modern hymnology, one hardly errs in regarding three verses as the standard minimum length, a length convenient for use, whether in reading or singing, and for remembering. A two-versed hymn is too short for a dignified unity. Possibly similar considerations may have had validity with the ancient text-makers.]

Translated: as RV. hymn, Ludwig, ii. 554, no. 932; Grassmann, ii. 415; as AV. hymn, Weber, v. 222; Zimmer, p. 307; Weber, xvii. 264; Griffith, i. 108; Bloomfield, 107, 354; further, by Winternitz, *Hochzeitsrituell*, p. 98.

1. I dig this herb, of plants the strongest, with which one drives off (*bādhi*) her rival; with which one wins completely (*sam-vid*) her husband.

RV. reads in **b** the accus. *virūḍham*. For **d**, Ppp. gives *kṛṇute kevalam patim*. The comm. (with our Op.) has *oṣadhīm* in **a**; he understands throughout the herb in question to be the *pāṭhā* (cf. ii. 27. 4), though Kāuṣ. and the Anukr. speak only of *bāṇā-parṇī* 'arrow leaf' (not identified).

2. O thou of outstretched leaves, fortunate, god-quickenened, powerful, do thou thrust away my rival, make my husband wholly mine.

'Outstretched,' lit. supine; horizontal, with the face of the leaf upward. RV. has *dhamā* for *nudā* in **c**, and the modern *kuru* for *kṛdhi* at the end. Ppp. offers only the first half-verse, in this form: *uttānaparṇām subhagām sahamānām sahasvatīm*; MP. also has *sahamāne* instead of *devajūte*.

3. Since he has not named (*grah*) thy name, thou also stayest (*ram*) not with him as husband; unto distant distance make we my rival go.

This translation of the first half-verse follows closely our text. RV. has a very different version: *nahy āsyā nāma gṛbhṇāmi nō asmtu ramate jāne* 'since I name not her (its?) name, she (it?) also does not stay with (find pleasure in) this person (people?).' Winternitz applauds and accepts his commentator's explanation of **b**: "nor finds she pleasure in me" (taking *ayam janas* in the much later sense of "I"), but it seems wholly unsatisfactory. The meter calls for emendation in **a** to *jagrāha* 'I have named,' equivalent to the RV. reading; and R. makes the emendation, and retains the *jāne* of RV., rendering (as addressed by the woman using the charm to the plant) "I have not named [to her] thy name; and thou stayest (stayedst) not with the person (bei der Person)." The comm. regards the rival as addressed, and conveniently makes *ramase* = *ramasva*: "stay thou not with this my husband." Weber renders *ramase* by "kosest," thou dalliest not. No satisfactory solution of the difficulty is yet found.

4. Superior [am] I, O superior one; superior, indeed, to them (f.) that are superior; below [is] she that is my rival; lower [is] she than they (f.) that are lower.

RV. has the better reading *āthā* for *adhās* in **c**, allowing **c** and **d** to be combined into one sentence; and the comm. gives correspondingly *adha*. Ppp. is more discordant and corrupt: *uttarā 'ham uttarabhyo uttaro ed ādharabhyah: adhaḥ sapatnī sāmarty adhared adhārabhyah*. R. conjectures in **a** *uttarāhāhamuttare*, for *uttarā 'hām aham-uttarē* [cf. iii. 8. 3]. The verse, even if scanned as 7+7: 8+7=29, ought to be called *bhurij*.

5. I am overpowering; likewise art thou very powerful; we both, becoming full of power, will overpower my rival.

The verse xix. 32. 5 is a variation on this. RV. reads *ātha* for *ātho* in **b**, and the older *bhūtva* for *bhūtva* in **c**.

6. I have put on (*abhi*) for thee the overpowering one (f.); I have put

Translated: Muir, OST. v. 439 (vss. 1-4); Ludwig, p. 256, and again p. 516; Zimmer, p. 316 (vss. 1-4); Weber, xvii. 306; Grill, 30, 116; Griffith, i. 125; Bloomfield, 134, 361. — Cf. Hillebrandt, *Veda-chrestomathie*, p. 45; Muir, *Metrical Translations from Sanskrit Writers*, p. 139.

1. Like-heartedness, like-mindedness, non-hostility do I make for you; do ye show affection (*hary*) the one toward the other, as the inviolable [cow] toward her calf when born.

Ppp. has *sāmnasyam* in a, and in c *anyo 'nyam*, as demanded by the meter. The comm. also reads the latter, and for the former *sāmmanasyam*; and he ends the verse with *aghnyās*.

2. Be the son submissive to the father, like-minded with the mother; let the wife to the husband speak words (*vāc*) full of honey, wealful.

The translation implies at the end *ṣāntivāṁ* [BR. vii. 60], which SPP. admits as emendation into his text, it being plainly called for by the sense, and read by the comm. (and by SPP's oral reciter K, who follows the comm.); this [not *ṣāntivāṁ*] is given also by Ppp. (cf. xii. 1. 59, where the word occurs again). The comm. further has in b *mātā* (two of SPP's reciters agreeing with him).

3. Let not brother hate brother, nor sister sister; becoming accordant (*samyāñc*), of like courses, speak ye words auspiciously (*bhadrāyā*).

The comm. reads *dviṣyāt* in a. The majority of SPP's *pada*-mss. give *sāvratā* (instead of *-tāḥ*) in c. The comm. further reads *vadatu* in d, explaining it to mean *vadantu*.

4. That incantation in virtue of which the gods do not go apart, nor hate one another mutually, we perform in your house, concord for [your] men (*pūruṣa*).

Weber suggests that "gods" here perhaps means "Brāhmanas," but there is no authority nor occasion for such an understanding; the comm. also says "Indra etc."

5. Having superiors (*jyāyasvant*), intentful, be ye not divided, accomplishing together, moving on with joint labor (*sādhura*); come hither speaking what is agreeable one to another; I make you united (*sadhrīcīna*), like-minded.

Ppp. reads *sudhirās* in b, combines *anyo 'nyasmāi* (as does the comm., and as the meter requires) in c, and inserts *samagrāstha* before *sadhrīcīnān* in d; the comm. further has *āita* for *eta* in c (as have our P.E.). *Jyāyasvant* was acutely conjectured by the Pet. Lex. to signify virtually "duly subordinate," and this is supported by the comm.: *jyeṣṭhakaniṣṭhabhāvena parasparam anusarantah*; Ludwig renders "überlegen." *Sādhura*, lit. 'having the same wagon-pole,' would be well represented by our colloquial "pulling together." *Cittīnas* in a is perhaps rather an adjunct of *vt yāuṣṭa* = 'with, i.e. in your intents or plans.' The verse (11+11: 12+12=46) is ill defined by the Anukr., as even the redundant syllable in d gives no proper *jagatī* character to the pāda. [Reject *vah* or else read *sadhrīco*? thus we get an orderly *triṣṭubh*.]

6. Your drinking (*prapā*) [be] the same, in common your share of

In the parallel texts, our vs. 7 stands at the beginning of the hymn. They also combine differently the material of our vss. 1 and 2, making one verse of our 1 a, b and 2 c, d, and another of our 2 a, b and 1 c, d; and in this Ppp. agrees with them. RV. and VS. (xxiii. 3) read in c *īṣe asyá*. The comm. renders *ātmadās* "who gives their soul (or self) to all animals"; of course, with the native authorities everywhere, he explains *kāsmāi* in d as "to Prajāpati." The Anukr. ignores the *jagatī*-character of c. [RV.TS.MS.VS. omit the second *yás* of our c. MS. has *īṣe yó asyá*; TS. has *yá īṣe asya* at iv. 1. 8, but *asyá* at vii. 5. 16. Pādas a-c recur at xiii. 3. 24. — In view of the history of this hymn in Hindu ritual and speculation (cf. SBE. xxxii. 12; AB. iii. 21), it might be better to phrase the refrain thus: 'Who is the god that we are to worship with oblation?']

2. He who by his greatness became sole king of the breathing, winking animal creation (*jāgat*); of whom immortality (*amṛtam*), of whom death [is] the shadow — to what god may we pay worship with oblation?

RV.VS. (xxiii. 3) TS. rectify the meter of b by adding *īd* after *ēkas*; VS. has the bad reading *nimeṣatās*. MS. gives a different version: *nimiṣatāḥ ca rājā pātir vṛṣasya jāgato b*; and Ppp. agrees with it, except as substituting *vidhartā* for *ca rājā*. "His shadow" (in c), the comm. says, as being dependent upon him, or under his control. The Anukr. passes without notice the deficiency in b.

3. He whom the (two) spheres (*krāndasī*) favor when fixed; whom the terrified firmaments (*rōdasī*) called upon; whose is yon road, traverser of the welkin (*rājas*) — to what god may we pay worship with oblation?

The translation implies in b *dhvayetām*, as read by the comm., and by one of SPP's mss. that follows him; all the other mss., and both editions, have *-ethām*. The first half-verse is a damaged reflex of RV. 6 a, b, with which VS. (xxxii. 7 a, b) and TS. agree: *yām krāndasī dvasā tastabhānē abhyāṅkṣetām mānasā réjamāne*; MS. and Ppp. have yet another version: *yā imē dyāvāpṛthivī tastabhānē* (Ppp. *-nā*) *dhārayad* (Ppp. *dhāred*) *rōdasī* (Ppp. *avasā*) *réjamāne*. For c, Ppp. gives *yasminn adhi vitata eti sūrah*, and MS. the same (save *sūra éti*); our c agrees most nearly with RV. 5 c (TS. and VS. xxxii. 6 the same): *yó antārikṣe rājaso vimānaḥ*. The comm. apparently takes *dvatas* as *ava-tās* = *avanāt* "by his assistance fixed"; he offers no conjecture as to what "road" may be meant in c, but calls it simply *dyulokasthah*.

4. [By the greatness] of whom the wide heaven and the great earth, [by the greatness] of whom yon wide atmosphere, by the greatness of whom yon sun [is] extended — to what god may we pay worship with oblation?

The translation follows the construction as understood by the comm.; it might be also "whose [is] the wide heaven etc. etc., extended by his greatness." "Extended" applies better to earth etc. (a and b) than to sun; comm. says *vistīrṇā jātā* etc. The verse resembles only distantly RV. 5, with which, on the other hand, Ppp. nearly agrees, reading *yena dyāur ugrā pṛthivī ca dṛṣa* (RV.VS.MS. *dṛḍhā*, TS. *dṛdhé*) *yena sva stabhitam yena nākaḥ* (the rest *-kaḥ*): *yo antarikṣam vimame varīyaḥ* (so MS.; the others as reported above, under vs. 3). Our third pāda most resembles RV. 6 c: *yātrā dhi sūtra údito vibhāti* (so also VS. xxxii. 7; TS. *úditāu vyéti*). [Cf. MGS. i. 11. 14 and p. 154, *yena dyāur ugrā*.] The Anukr. ignores the marked irregularity of b.

Ppp. makes *vatsam* and *garbham* change places, and reads *īrayan*; it also omits the refrain, as it has done in vss. 6 and 7. GB. (i. 1. 39) appears to quote the pratika with *garbham*, or in its Ppp. form [as conjectured by Bloomfield, JAOS. xix.² 111]. The comm. paraphrases *garbham sam āirayan* by *īṣvareṇa viśṛṣṭam vīryam garbhācayam prāpayan*. The verse (8+8: 8+8+11=43) is ill defined by the Anukr.

3. Against wild beasts and thieves.

[Atharvan. — *rāudram uta vyāghradevatyam. ānuṣṭubham*: 1. *pathyāpañkti*; 3. *gāyatrī*; 7. *kakummatigarbho 'pariṣṭādbṛhatī*.]

Found in Pāipp. ii. (except vs. 5, and in the verse-order 1-3, 7, 6, 4). Used by Kāuṣ. (51. 1) in a rite for the prosperity of kine and their safety from tigers, robbers, and the like; also reckoned (50. 13, note) to the *rāudra gana*.

Translated: Ludwig, p. 499; Grill, 33, 118; Griffith, i. 133; Bloomfield, 147, 366; Weber, xviii. 13.

1. Up from here have stridden three — tiger, man (*pūruṣa*), wolf; since hey! go the rivers, hey! the divine forest-tree, hey! let the foes bow.

Ppp. reads for *a ud ity akramaṇs trayo*; in *c-d* it gives *hṛk* each time for *hṛuk*, and for *c* has *hṛg deva sūryas*. The comm. understands *hṛuk* to mean “in secret, out of sight,” and *hṛuṇ namantu* as *antarhitāḥ santaḥ prakṛvā bhavantu* or *antaritāṇ kurvantu*. The forest-tree is doubtless some implement of wood used in the rite, perhaps thrown in to float away with the river-current; it can hardly be the “stake of *khadira*” which Kāuṣ. (51. 1) mentions, which is to be taken up and buried as one follows the kine.

2. By a distant (*pāra*) road let the wolf go, by a most distant also the thief; by a distant one the toothed rope, by a distant one let the malignant hasten (*ṛṣ*).

The latter half-verse is found again as xix. 47. 8 a, b. Ppp's version is *paramēṇa pathā vṛkaḥ pareṇa steno raṛṣatu*: *tato vyāghraḥ paramā*. The comm. naturally explains the “toothed rope” as a serpent; *arṣatu* he simply glosses with *gacchatu*.

3. Both thy (two) eyes and thy mouth, O tiger, we grind up; then all thy twenty claws (*nakḥā*).

The majority of mss. (including our Bp.I.O.Op.K.D.) read at the beginning *akṣāṇ*, as do also Ppp. and the comm., but only (as the accent alone suffices to show) by the ordinary omission of *y* after *ṣ* or *ṣ*; both editions give *akṣyāṇ*. All the mss. leave *vyāghra* unaccented at the beginning of *b*, and SPP. retains this inadmissible reading; our text emends to *vyāghra*, but should have given instead *vyāghra* (that is, *vt-āghra*: see Whitney's *Skt. Gr.* § 314 b). Ppp. reads *hanū* instead of *mukham* in *a*. [Anukr., London ms., has *akṣyāṇ*.]

4. The tiger first of [creatures] with teeth do we grind up, upon that also the thief, then the snake, the sorcerer, then the wolf.

The conversion of *stendm* to *ṣte-* after *u* is an isolated case. The verse in Ppp. is defaced, but apparently has no variants.

5. What thief shall come today, he shall go away smashed; let him

(which at least one good manuscript reads) is the true text there [Calcutta ed. reads *apastambhāu*]. The comm. has no idea what *apaskambha* means, but makes a couple of wild guesses: it is the betel-nut (*kramuka*)-tree, or it is an arrow (both based on senseless etymologies). In a, Ppp. reads *-gulis*.

5. From the tip have I exorcised the poison, from the anointing and from the feather-socket; from the barb (*apāṣṭhā*), the horn, the neck have I exorcised the poison.

Ppp. reads *vocam* instead of *avocam* in a and d, and its b is *āñjanāt parṇadher uta*. Prāt. ii. 95 regards *apāṣṭhā* as from *apa-sṭhā*, doubtless correctly; between the “barb” and the “horn” there is probably no important difference. To the comm., the *apāṣṭhā* is a poison-receptacle (*apakṛṣṭāvasthād etatsamjñād viṣopādānāt*).

6. Sapless, O arrow, is thy tip; likewise thy poison is sapless; also thy bow, of a sapless tree, O sapless one, is sapless.

The comm. strangely takes *arasārasam* at the end (p. *arasa: arasām*) as a reduplicated word, “excessively sapless.”

7. They who mashed, who smeared, who hurled, who let loose — they [are] all made impotent; impotent is made the poison-mountain.

That is, as the comm. is wise enough to see, the mountain from which the poisonous plant is brought. “Let loose” (*ava-sṛj*) probably applies to arrows as distinguished from spears; though “hurl” might be used equally of both. Ppp. has in c *santu* instead of *kṛtās*. According to SPP., the text used by the comm. combines *ye 'piṣan; apiṣan* is an anomalous form for *apiṣan*, with which the comm. glosses it.

8. Impotent [are] thy diggers; impotent art thou, O herb; impotent [is] that rugged (*pārvata*) mountain whence was born this poison.

As was pointed out above (under iv. 4. 2), the first half-verse is a sort of opposite of one found in Ppp., and quoted by Kāuṣ. (at 40. 14). [With *pārvata* *gīrt* cf. *mṛgā hastin*, xii. 1. 25.]

7. Against poison.

[*Garutman. — vānaspatyam. ānuṣṭubham: 4. svarāj.*]

Found in Päipp., but not all together; vs. 1 occurs in v., vss. 2–6 in ii., and vs. 7 in vi. Not used by Kāuṣ. unless it is properly regarded by the schol. and the comm. (see under h. 6) as included with h. 6 by the citation (28. 1) of the latter's pratika (the comm. puts it on the ground of the *paribhāṣā* rule *grahanam ā grahanāt*, Kāuṣ. 8. 21).

Translated: Ludwig, p. 201; Grill, 28, 121; Griffith, i. 138; Bloomfield, 26, 376; Weber, xviii. 26.

1. This water (*vār*) shall ward off (*vāray-*) upon the Varāṇavātī; an on-pouring of ambrosia (*amṛta*) is there; with it I ward off thy poison.

The significance of the verse lies in its punning upon *vār* and *var*; the name *varāṇavātī* is not found elsewhere, but has sufficient analogies elsewhere; it is formed, as the comm. points out, from the tree-name *varāṇa* (*Crataeva Roxburghii*). Ppp. has in b a different pun: *varuṇād ābhṛtam*; and for d it reads *tac cakārā 'rasam viṣam*. The first pāda lacks a syllable, unless we resolve *va-ār*. [Cf. x. 3. 1 n.]

Pāda b is repeated below as v. 4. 2 b. The first half-verse is, without variant, TA. vi. 10. 2, vs. 9 a, b; and it occurs also in HGS. (i. 11. 5), which reads *upari* at the end for *pari* [and so at MP. ii. 8. 11 a, b]. The second half is VS. xvi. 5 c, d, and also found in TS. iv. 5. 1² and MS. ii. 9. 2; all these have *dhin* instead of *yātūn*, and read *jambhāyan* (pres. pple.); and our *jambhāyat* may, of course, be pres. pple. neut.; some of the mss. (including our Bp.M.I.) indeed read *-yan* here, though no masc. subject is implied; the comm. paraphrases with *nāçayad vartate*. SPP., with his customary defiance of grammar upon this point, reads *sārvān* instead of *-ān* or *-āñ* [cf. i. 19. 4, note].

10. If thou art of the three-peaked [mountain], or if thou art called of the Yamunā — both thy names are excellent; by them protect us, O ointment.

Te in c might perhaps be emended with advantage to *tē*. The Yamunā is not elsewhere mentioned in AV. *Nāmnī* is to be read, of course, as of three syllables, and there is no reason why the text should not give us *nāmanī*.

10. Against evils: with a pearl-shell amulet.

[*Atharvan.* — *çañkhamaṇisūktam. taddāivatam. ānuṣṭubham: 6. pathyāpāñkti; 7. 5-p. parānuṣṭup çakvari.*]

Found (except vs. 5) in Pāipp. iv. Used by Kāuṣ. (58. 9) in the same ceremony with the preceding hymn, but with an amulet of mother-of-pearl; the schol. (not the comm.) also add it in an earlier part of the ceremony (56. 17). The comm. quotes it further from Nakṣ. K. (19), as employed in a *mahāçānti* named *vāruntī*.

Translated: Ludwig, p. 462; Grill, 36, 124; Griffith, i. 142; Bloomfield, 62, 383; Weber, xviii. 36. — Bloomfield cites an article in ZDMG. (xxxvi. 135) by Pischel, who, in turn, cites a lot of interesting literature about pearl.

[Although rain-drops are not expressly mentioned in this hymn nor in xix. 30. 5 (which see), I think it safe to say that the bit of Hindu folk-lore about the origin of pearls by transformation of rain-drops falling into the sea (*Indische Sprüche*, 344) is as old as this Vedic text and the one in xix. The references here to sky and sea and lightning, and in xix. to Parjanya and thunder and sea, all harmonize perfectly with that belief, which is at least ten centuries old (it occurs in Rājaçekhara, 900 A.D.) and has lasted till today (Manwaring's *Marāṭhī Proverbs*, no. 1291). See my translation of *Karpūra-mañjarī*, p. 264 f., and note 5. Pischel, l.c., reports as follows: "According to Aelian (*περὶ φύων*, x. 13), a pearl forms when the lightning flashes into an open sea-shell; according to an Arabic writer, when rain-drops fall into it, or, according to Pliny (ix. 107), dew." — The persistency of popular beliefs in India is well illustrated by the curious one concerning female snakes: see my note to *Karpūra-mañjarī*, p. 231.]

1. Born from the wind out of the atmosphere, out from the light of lightning, let this gold-born shell, of pearl, protect us from distress.

Of course, all the four nouns in the first half-verse may be coördinate ablatives. The beauty and sheen of the material connect it traceably with gold and lightning, but how even a Hindu *ṛṣi* can bring it into relation with wind from (or and) the atmosphere is not easy to see. *Kṛçana* ought to mean the pearl itself, and is perhaps used in the hymn appositively = "which is itself virtually pearl"; the comm. explains it in this verse as *karçayitā çatrūṇām tanūkartā*. Ppp. has in c *hiranyadās*.

2. Thou that wast born from the top of the shining spaces (*rocand*),

the two ablatives with *a* might properly be rendered coördinately, and either 'hither from' or 'hence as far as'; the comm. takes both in the latter sense.

3. Hither, O wind, blow healing; away, O wind, blow what complaint [there is]; for thou, all-healing one, goest [as] messenger of the gods.

TB.TA. (as above) put this verse before the one that precedes it here and in RV. All the three read in *c viçvābheṣajas*, and Ppp. intends to agree with them (*-bhejajo de-*). The comm. offers an alternative explanation of *devānām* in which it is understood as = *indriyānām* 'the senses.' [Von Schroeder gives *a, b, Tübingen Kāṭha-hss.*, p. 115.]

4. Let the gods rescue this man, let the troops of Maruts rescue, let all beings rescue, that this man may be free from complaints.

In RV., this verse and the following one change places. In *a*, RV. reads *ihā* for *imām*, and in *b* the sing. *trāyatām . . . gāndh.* Ppp. ends *b* with *maruto gaṇāṭh*, and *d* with *agado 'sati*. The first pāda is defective unless we make a harsh resolution of a long *ā*. We had *d* above as i. 22. 2 c.

5. I have come unto thee with wealfulnesses, likewise with uninjurednesses; I have brought for thee formidable dexterity; I drive (*sū*) away for thee the *yākṣma*.

The RV. text has in *c te bhadram ā 'bhārṣam*; both editions give the false form *ā 'bhārīṣam*, because this time all the mss. (except our E.p.m.) chance to read it; in such cases they are usually divided between the two forms, and we need not have scrupled to emend here; the comm. has *-rṣam*. Ppp. reads in *c te bhadram āriṣam*, and, for *d*, *parā suvāmy ānuyat*.

6. This is my fortunate hand, this my more fortunate one, this my all-healing one; this is of propitious touch.

This is, without variant, RV. x. 60. 12; it takes in our hymn the place of RV. x. 137. 6.

7. With (two) ten-branched hands — the tongue [is] forerunner of voice — with (two) disease-removing hands: with them do we touch thee.

RV. (vs. 7) has for *c, d anāmayitnūbhyām tvā tābhyām tvó 'pa spṛçāmasi*. The Anukr. takes no notice of the redundancy in our *c*.

14. With the sacrifice of a goat.

[*Bhṛgu*. — *navarcam. ājyam, āgneyam. trāiṣṭubham*: 2, 4. *anuṣṭubh*; 3. *prastārāpañkti*; 7, 9. *jagatī*; 8. 5-p. *atiçakvari*.]

Verses 1-6 are found also in Pāipp. iii. (in the verse-order 1, 2, 5, 4, 6, 3), and in various Yajur-Veda texts (vss. 1 and 6 not in company with the rest); vss. 7-9, in Pāipp. xvi. The hymn is used in Kāuṣ. (64. 23 ff.) in the *sava* sacrifices, with goat or goat-rice-mess (*ajāudana*) as *sava*: vss. 2-4, at 68. 24-27 (and also, the comm. says, in recitation in all *sava* sacrifices); vs. 5, at 63. 9 (the comm. says, with oblation in all); vs. 6, at 64. 17; vs. 7 (vss. 7 and 8, according to the comm.), at 64. 18-20 (with setting up the goat); vs. 9, at 64. 22 (with offering the skin having head and feet left attached to it). In Vāit., vs. 1 is used (29. 3) in the *agnicayana*, with building in a goat's head; vss. 2-5 (29. 17), in the same ceremony as the priests mount the altar;

2. Whoso stands, goes about, and whoso goes crookedly (*vañc*), whoso goes about hiddenly, who defiantly (? *pratāṅkam*) — what two, sitting down together, talk, king Varuṇa, as third, knows that.

Ppp. reads in **a** *manasā* instead of *carati*, and in **b** *pralāyam* instead of *prataṅkam*; and for **c** it has *dvāu yad avadatas saṁniṣadya*. The *pada*-mss. give in **b** *niolāyan*, as if the assimilated final nasal before *c* were *n* instead of *m*; and SPP. unwisely leaves this uncorrected in his *pada*-text, although the comm. correctly understands *-yam*. The comm. regards **a** and **b** as specifying the "enemies" of vs. 1 **a**; *vañcati* he paraphrases by *kāuṭilyena pratārayati*, and *prataṅkam* by *prakarṣeṇa kṛcchra-jīvanam prāpya*; *nilāyam** he derives either from *nis+i* or from *ni+li*. The true sense of *prataṅkam* is very obscure; the translation seeks in it a contrast to *nilāyam*; the translators mostly prefer a parallel "gliding, creeping," or the like. The Anukr. apparently balances the redundant **a** with the deficient **c**. * [Note that W's version connects it with *nt-līna* of vs. 3; cf. *Gram.* § 995 a, and my *Reader*, p. 394.]

3. Both this earth is king Varuṇa's, and yonder great sky with distant margins (*-dnta*); also the two oceans are Varuṇa's paunches; also in this petty water is he hidden.

Ppp. has, for **a**, **b**, *ute 'yam asya pṛthivī samīci dyāur bṛhatir antarikṣam*; and, at end of **d**, *udakena maktāḥ*. The comm. declares that the epithets in **b** belong to "earth" as well as to "sky"; *kuṅṣi* he paraphrases by *daṁṣṭrāpārāvabhedenā 'vasthite dve udare*.

4. Also whoso should creep far off beyond the sky, he should not be released from king Varuṇa; from the sky his spies go forth hither; thousand-eyed, they look over the earth.

Only the second and third *pādas* are found in Ppp. (and, as noted above, not in company with the main part of the hymn), which gives *iha* for *divas* and *ime 'sya* for *idam asya* (both in **c**). The *saṁhitā*-mss., as usual, vary between *divāḥ* and *divd* before *sp*. The comm. has *purastāt* in **a**.

5. All this king Varuṇa beholds (*vi-cakṣ*) — what is between the two firmaments (*ródasī*), what beyond; numbered of him are the winkings of people; as a gambler the dice, [so] does he fix (? *ni-mi*) these things.

Ppp. reads for **d** *akṣān na ṣvaghñī bhuvanā mamīte*, which gives a rather more manageable sense; our text is probably corrupt (*vi cinoti* ?); the comm. explains *ni minoti* by *ni kṣipati*; and to the obscure *tāni* (not relating to anything specified in the verse) he supplies *pāpinām cīkṣākarmāṇi*. He has again (as in 4 **a**) *purastāt* in **b**; and in **c** he understands *saṁkhyātā* (not *-tāḥ*), as "enumerator," and *nimiṣas* as gen. with *asya*. He also reads in **d** *svaghñī*, and quotes and expands Yaska's derivation of the word from *sva + han*. The verse is *bhurij* if we insist on reading *iva* instead of *'va* in **d**. [Read *'va*, or *akṣān ṣvaghñīva*, or with Ppp. ?]

6. What fetters (*pāṣa*) of thine, O Varuṇa, seven by seven, stand triply relaxed (*vi-si*), shining — let them all bind him that speaks untruth; whoso is truth-speaking, let them let him go.

Our *sināntu*, at beginning of **c**, is our emendation, obviously necessary; a few mss. (including our Bp.E.H.) have *ṣindantu*, and the rest *chin-* (our P.M. *dhin-*, doubtless

13. Against snakes' poison.

[*Garutman*. — *ekādaśarcam. takṣakadevatyam. jāgataṃ* : 2. *āstārāpañkti* ; 4, 7, 8. *anuṣṭubh* ; 5. *triṣṭubh* ; 6. *paṭhyāpañkti* ; 9. *bhurij* ; 10, 11. *nicṛd gāyatrī*.]

Found (except vs. 1) also in Pāipp. viii. (in the verse-order 3, 2, 4, 6, 5, 7-11). It is not quoted in Vāit. ; but in Kāuṣ. 29. 1-14 all the verses are brought in in their order, in connection with a ceremony for healing poison-wounds ; verse 1 (or the hymn) is also used at 48. 9, in a witchcraft rite. [The London Anukr., in 6 places and for 7 poison-hymns, gives *Garutmā* (not *-mān*) as *ṛṣi*.]

Translated : Griffith, i. 208 ; Bloomfield, 27, 425 ; Weber, xviii. 211.

1. Since Varuṇa, poet of heaven, hath given [them] to me, with formidable spells (*vācas*) do I dissolve thy poison ; what is dug, undug, and attached (*saktā*) have I seized ; like drink (*īrā*) on a waste hath thy poison been wasted (*nī-jas*).

The epithets in c are of obscure application : probably buried in the flesh by the bite, or unburied but clinging.

2. What waterless poison is thine, that of thine have I seized in these ; I seize thy midmost, thine upmost juice (*rāsa*) ; also may thy lowest then disappear for fright.

'These' in b is fem. (*etāsu*) ; doubtless 'waters' is to be supplied. Ppp. reads in a *padakam* (for *apod-*), and in b *tat tābhīr*. *Yāt ta* in a in our edition is a misprint for *yāt te*. Kāuṣ. (29. 2) calls the verse *grahāṇī*. [For *neṣat*, see *Skt. Gram.* § 847 end, and § 854 b.]

3. A bull [is] my cry, like thunder through the cloud (*nābhas*) ; with thy formidable spell do I then drive it off (*bādh*) for thee ; I have seized that juice of his with men[?] ; like light out of darkness let the sun arise.

One is tempted to emend *nābhasā* in a to *-sas* or *-sām*, 'the thunder of the clouds.' Ppp. reads *tam* (which is better) *vacasā bādhāitu te* in b, *grabhis* for the strange *nṛbhis* [Weber, 'kräftig'] in c, and *jyotiṣe 'va tamaso 'dayatu sāryaḥ* in d. The *i* of *iva* is uncounted in the meter of d. Kāuṣ. calls the verse *prasarjanī*.

4. With sight I smite thy sight ; with poison I smite thy poison ; die, O snake, do not live ; let thy poison go back against thee.

All the mss. [including SPP's] read *āhes* at beginning of c, but our edition makes the necessary emendation to *dhe*. Ppp. has for a *balena te balaṃ hanmi* ; its b is wholly corrupt ; for c etc. it reads *ṛṣaṇa hanmi te vidam ahe mariṣṭā mā jīvī praty anveta vā viṣaṇi*. [As for d — the later Hindus thought that snake poison did not hurt a snake ; cf. *Indische Sprüche*, 3001. But see the interesting experiments of Sir Joseph Fayrer, in his *Thanatophidia of India*,² London, 1874, p. 74-5. My colleague, Dr. Theobald Smith, Professor of Comparative Pathology, has most kindly examined for me the recent literature concerning the auto-toxic action of snake-venoms. The evidence is not conclusive as yet, but points to the immunity of snakes to snake-poison. — Cf. vii. 88, below.]

majority have *ṛṣy-*, which is undoubtedly the true text, and should be restored in our edition. Three times, in this hymn (vss. 3, 5, 12), the Anukr. insists on regarding *iva* as dissyllabic, and therefore reckons the verses as *bhurij*.

4. Lead thou away the witchcraft back to the witchcraft-maker, grasping its hand; set it straight before (*samakṣdm*) him, that it may smite the witchcraft-maker.

Ppp. has, for b, *pratiharaṇam na harāmasi* (our 8 c); but in book ii. it has the whole half-verse just as it stands here.

5. Be the witchcrafts for the witchcraft-maker, the curse for him that curses; like an easy chariot let the witchcraft roll back to the witchcraft-maker.

6. If woman, or if man, hath made witchcraft in order to evil, it we conduct unto him, like a horse by a horse-halter.

The Anukr. doubtless scans *ḍ* as *ācvaṁ ivā 'ṣvābhīdhānyā*, instead of *ācvaṁ 'vā 'ṣvābhīdhāniā*, as it should be.

7. If either thou art god-made, or if made by man, thee, being such, do we lead back, with Indra as ally.

Ppp. has a very different version of this verse: *yā kṛtye devakṛtā yā vā manuṣyajā 'si: tām tvā pratyāṇ prahīṇmasi pratīcī nayana brahmaṇā*. The *ṇ* in *pūnar nayāmasi* is prescribed by Prāt. iii. 81. *Tām* at beginning of c is a misprint for *tām*.

8. O Agni, overpowerer of fighters, overpower the fighters; we take the witchcraft back to the witchcraft-maker by a returner.

Ppp. reads in b *prati* instead of *punar*, thus making a better correspondence with *pratiharaṇa* in c. The Anukr.'s definition of the "verse" is purely artificial; the first pāda is distinctly unmetrical, and the third hardly metrical.

9. O practiced piercer (?), pierce him; whoever made [it], him do thou smite; we do not sharpen thee up to slay (*vadhā*) him who has not made [it].

This verse is found in Ppp. in book ii., much corrupted, with, for *ḍ*, *vadhāya ṣaṁsa-mīmahe*. *Kṛtavayadhani* may possibly be the proper name of the herb addressed: cf. *kṛtavedhana* or *-dhaka*, "name of a sort of fennel or anise" (Pet. Lex.).

10. Go as a son to a father; like a constrictor trampled on, bite; go, O witchcraft, back to the witchcraft-maker, as it were treading down [thy] bond.

That is, apparently, escaping and treading on what has restrained thee. Ppp. combines in b *svajāiva*, and reads for c, *ḍ*, *tantur ivāvyayamīnide kṛtye kṛtyākṛtaṁ kṛtāḥ*. Though the verse is a perfectly good *anuṣṭubh*, the Anukr., reading *iva* three times as dissyllabic, turns it into a defective *bṛhatī*.

11. Up, like a she-antelope (*eṇī*), a she-elephant (? *vāraṇī*), with leaping on, like a hind, let the witchcraft go to its maker.

1. What [witchcraft] they have made for thee in a raw vessel, what they have made in one of mixed grains; in raw flesh what witchcraft they have made — I take that back again.

That is, doubtless, 'back to its maker': cf. iv. 18.4; and, for the whole verse, iv. 17.4. The Anukr. makes no account of the redundant syllable in c.

2. What [witchcraft] they have made for thee in a cock, or what in a *kurīra*-wearing goat; in a ewe what witchcraft they have made — I take that back again.

Geldner discusses *kurīra* 'horn,' *Ved. Stud.* i. 130.

3. What [witchcraft] they have made for thee in the one-hoofed, in the one with teeth in both jaws, among cattle; in a donkey what witchcraft they have made — I take that back again.

4. What [witchcraft] they have made for thee in a rootless [plant], or [what] secret spell (? *valagá*) in a *narāct*; in thy field what witchcraft they have made — I take that back again.

The *pada*-text does not divide *valagám*.

5. What [witchcraft] they have made for thee in the householder's fire, also, malevolent (*duçtá*), in the eastern fire; in the dwelling what witchcraft they have made — I take that back again.

6. What [witchcraft] they have made for thee in the assembly (*sabhá*), what they have made at the gambling-board; in the dice what witchcraft they have made — I take that back again.

7. What [witchcraft] they have made for thee in the army (*senā*), what they have made in arrow-and-weapon; in the drum what witchcraft they have made — I take that back again.

To make the meter complete in the two preceding verses, we need to make the unusual resolution *-ya-am* at end of a.

8. What witchcraft they have put down for thee in the well, or have dug in at the cemetery; in the seat (*sádman*) what witchcraft they have made — I take that back again.

The indefinite 'seat' may be used for 'dwelling,' or for 'place of sacrifice.' The Anukr. takes no notice of the metrical irregularities in a, b.

9. What [witchcraft] they have made for thee in the human-bone, and what in the destroying (? *sámkasuka*) fire, [what] dimming, out-burning, flesh-eating one — I take that back again.

'Human-bone' (if not a corrupt reading) is perhaps an epithet of the funeral fire = 'the fire which leaves of the human body nothing but fragments of bone.'

grain-creepers (*sasyavallī*); he gives the second the slightly different form *ṣalāṇjālā*. The comment to Prāt. iv. 107 quotes *alasālā 'si* as instancing the indispensableness of the *pada*-text to a student; but what good it does him in this instance is quite unclear. Our Bp. gives the third pāda thus: *nilāgalasālā 'ti nilāgalasālā*. The verse is capable of being read as 8+7: 6.

17. Against premature birth.

[*Atharvan*. — *caturṛcam*. *garbhadr̥ṇhaṇadevatyam*. *ānuṣṭubham*.]

Found, except vs. 1 (in the order 4, 2, 3), in Pāipp. xix. Used by Kāuṣ. (35. 12) in the rite for securing the foetus against abortion.

Translated: Ludwig, p. 477; Florenz, 269 or 21; Griffith, i. 254; Bloomfield, 98, 467.

1. As this great earth receives the embryo of existences, so let thine embryo be maintained, in order to birth after pregnancy.

The comm. reads *anusūtram* for *ānu sūtum*. The first half-verse has already occurred, as v. 25. 2 a, b [where the note gives the parallel passages]. The comment to Prāt. ii. 103 notes the non-lingualization of the *s* of *sūtum* after *ānu*—which is wholly superfluous unless it read *ānusūtum*.

2. As this great earth maintains these forest-trees, so let thine etc. etc.

Ppp. begins *yathe 'yam urvī pṛthivī*, and reads, in c, d, *garbha anu* and *suvitave*.

3. As this great earth maintains the rugged (*pārvata*) mountains, so let thine etc. etc.

4. As this great earth maintains the various (*viśṭhita*) living beings, so let thine etc. etc.

18. Against jealousy.

[*Atharvan* (?). — *īr̥syāvindāṇadevatyam*. *ānuṣṭubham*.]

Found also in Pāipp. xix. Used by Kāuṣ. (36. 25), with vii. 45 and 74. 3, in a rite against jealousy.

Translated: Weber, *Ind. Stud.* v. 235; Ludwig, p. 514; Florenz, 270 or 22; Grill, 28, 159; Griffith, i. 254; Bloomfield, 106, 467.

1. The first blast of jealousy, and the one after the first, the fire, the heat of the heart — this we extinguish for thee.

Ppp. has readings in part better: for b, *madhyamām adhamām uta*; for *agnim* in c, *satyam*; at end, *nir mantrayāmahe*. The comm. explains *dhrājim* by *vegayuktām gatim*.

2. As the earth [is] dead-minded, more dead-minded than a dead man, and as [is] the mind of one who has died, so of the jealous man the mind [be] dead.

“Feeling” would be in this verse an acceptable equivalent for *manas* ‘mind.’

56. For protection from serpents.

[*Çamîtâti*. — 1. *vāṣvadevī, uṣṇiggarbhā pathyāpañkti*; 2, 3. *rāudryāu*: 2. *anuṣṭubh*; 3. *nicṛt*.]

Found also in Pāipp. xix. (in the verse-order 1, 3, 2). Used by Kāuṣ. (50. 17), in a rite for welfare, with iii. 26, 27 and xii. 1. 46, against serpents, scorpions, etc.; and again (139. 8), with various other verses and hymns, in the ceremony for commencing Vedic study. In Vāit. (29. 10), in the *agnicayana*, it and other passages accompany oblations to Rudra.

Translated: Aufrecht, ZDMG. xxv. 235 (1871); Ludwig, p. 502; Grill, 5, 162; Griffith, i. 276; Bloomfield, 151, 487. — See also the introduction to iii. 26.

1. Let not the snake, O gods, slay us with our offspring, with our men (*pūruṣa*); what is shut together may it not uncloze; what is open may it not shut together: homage to the god-people.

Pādas c and d are found again below as x. 4. 8 a, b. [Read *sāmyatam yān nā vi śparad, viāttam yān nā* etc.?] Ppp. reads in b *sahapāuruṣān*, and omits the concluding pāda. The comm. has *vi sphurat* in c; he understands the 'open' and 'shut' of the snake's mouth, doubtless correctly. MB. (ii. 1. 5) has a parallel phrase: *samhatam mā vivadhīr vihatam mā 'bhisamvadhiḥ*.

2. Homage be to the black [snake], homage to the cross-lined, homage to the brown constrictor; homage to the god-people.

Ppp. reads *haye* for *astu* in a. The comm. explains *svaja* 'constrictor' as "self-born" [and Aufrecht as the "natural" color, that is, "green"].

3. I smite thy teeth together with tooth, thy (two) jaws together with jaw, thy tongue together with tongue, thy mouth, O snake, together with mouth.

Ppp. reads at the beginning *sañ te dadāmi dadbhīr datas*, omits *u* in b, and ends with *āsnāhasyam*. The comm. understands "thy lower teeth with thine upper tooth," and so in the other cases: but this is very unacceptable; and more probably the tooth, jaw, etc. are said of some object or instrument used in the incantation.

57. With a certain remedy against disease.

[*Çamîtâti*. — 1, 2. *rāudryāu*; *anuṣṭubh*; 3. [?]; *pathyābṛhatī*.]

Found also in Pāipp. xix. Used by Kāuṣ. (31. 11) in a healing rite, while treating a bruise [*akṣata*: cf. Bloomfield, Introd. p. xliii] with foam of urine; and vs. 3 is reckoned (9. 2) to the *brhachānti gaṇa*, and employed, with vi. 19 etc. (41. 14), in a rite for welfare.

Translated: Griffith, i. 276; Bloomfield, 19, 488.

1. This verily is a remedy; this is Rudra's remedy; wherewith one may spell away (*apa-brū*) the one-shafted (*-tṛjana*), hundred-tipped arrow.

The comm. has at the end *upabruvat*. He regards the remedy as used against the *vraṇaroga*, and the arrow of c, d as that of Mahādeva, used *tripurasamihrtisamaye*.

105. To get rid of cough.

[Unmocana. — *kāsādevatyam. ānuṣṭubham.*]

Not found in Pāipp. except 2 a, b in xix. Employed by Kāuṣ. (31. 27) in a remedial rite against cough and catarrh.

Translated: Ludwig, p. 510; Zimmer, p. 385; Griffith, i. 302; Bloomfield, 8, 513. — Cf. Hillebrandt, *Veda-chrestomathie*, p. 50.

1. As the mind with mind-aims flies away swiftly, so do thou, O cough, fly forth, after the forth-driving (?) of the mind.

The comm. paraphrases *manasketāis* with *manasā buddhivṛtṭyā ketyamānāir jñāyamānāir dūrasthāir viṣayāih*; and the obscure *pravāyyam* with *pragantavyam avadhim*.

2. As the well-sharpened arrow flies away swiftly, so do thou, O cough, fly forth, after the stretch (?) of the earth.

The comm. explains *saṃvat* by *saṃhatapradeṣa*, which at least shows his perplexity.

3. As the sun's rays fly away swiftly, so do thou, O cough, fly forth, after the outflow of the ocean.

In all these verses, all the authorities anomalously accent the vocative, *kāse*; our edition makes the called-for emendation to *kāse*; SPP. reads *kāse*.

106. Against fire in the house.

[Pramocana. — *dūrvācālādevatyam. ānuṣṭubham.*]

Found also in Pāipp. xix. (with the verse-order 2, 1, 3). Kāuṣ. employs the hymn (52. 5) in a rite for welfare, to prevent conflagration of the house: a hole is made inside, and water conducted into it, etc. And vss. 3, 2 appear in Vāit. (29. 13), with others, in the *agnicayana*, in the rite of drawing a frog, water-plant, and reed over the site of the fire-altar.

Translated: Ludwig, *Der Rigveda*, iv. 422; Grill, 63, 170; Bloomfield, AJP. xi. 347, or JAOS. xv. p. xlii (= PAOS., Oct. 1890); Griffith, i. 303; and again, Bloomfield, SBE. xlii. 147, 514.

1. In thy course hither, [thy] course away, let the flowery *dūrvā* grow; either let a fountain spring up there, or a pond rich in lotuses.

The verse corresponds to RV. x. 142. 8; where, however, the words in b are all plural, and c, d read thus: *hradāḥ ca puṇḍarikāṇi samudrāsya grhā ime*. SPP., against the majority of his authorities, strangely adopts in his text the RV. version of b; it is read also by the comm., and apparently by Ppp.; we have noted only one of our mss. as having *puṣṭiṇih* (O.s.m.). The comm. says: *anenā 'gnikṛtabādhasyā 'tyantābhāvaḥ prārthitah*.

2. This is the down-course of the waters, the abode (*nivēṣana*) of the ocean; in the midst of a pool are our houses: turn thy faces away.

The first half-verse is RV. x. 142. 7 a, b (also VS. xvii. 7 a, b; TS. iv. 6. 13; MS. ii. 10. 1), without variation. The last pāda is by the comm. regarded as addressed to

45. They (f.) who spun, wove, and who stretched [the web], what divine ones (f.) gave the ends about, let them wrap thee in order to old age; [as] one long-lived put about thee this garment.

Ppp. combines in a *yā 'kṛntan*. The verse is found also in PGS. (i. 4. 13), HGS. (i. 4. 2), MB. (i. 1. 5). All end a with *yā atarvata*; in b, all insert *ca* after *yās*; and PGS. reads *tantūn abhito * tatantha*, and MB. *devyo antān abhito tatantha*; for c, they have *tās tvā devīr* (MB. *devyo*) *jarasā* (PGS. -*se*) *saṃvyayantv* (PGS. -*yasva*); in d, only HGS. has *āyusmān*. [Cf. MP. ii. 2. 5, and Wint., p. 47, and MGS. i. 10. 8 and p. 154.] The verse has an extra syllable in a which the Anukr. does not notice. In Kāuṣ. 76. 4, this and vs. 53 accompany the putting of a hitherto unused garment upon the bride. [The same two vss. are referred to by the name *paridhāpanīye* at 79. 13: so the schol.] * [This sandhi is of course not to be laid at the door of the accurate Stenzler: it is doubtless the true reading of PGS., and occurs (not only in MB., but also) in Bhavadeva's Paddhati, as Stenzler observes in his Transl., p. 12.]

[The corruption of *abhito 'dadanta* (so AV.) to *abhito tatantha* (PGS. MB. Bhavadeva) is of peculiar text-critical interest, not merely because it is a senseless and unintelligent perversion, but because it is revealed as a corruption by the ignorant failure of the persons responsible for it to change their sandhi in such a way (*abhiitas tatantha*) as to fit their blunder.—This interest is heightened by the fact that we can see the probable occasion of the perversion, to wit, the occurrence in the preceding pāda of the words for 'spun,' 'wove,' 'stretched web' (root *tan*). These technical terms of cloth-making lend a semblance of appropriateness to the introduction of *tantūn tan* 'stretch the warp' in pāda b.—Roth had already booked *tatantha* among the cases of exchange between sonants and surds at ZDMG. xlviii. 108.]

46. They bewail the living one (m.); they lead away the sacrifice (*adhvarā*); the men sent their thoughts after [root *dhī* . . . *ḍnu*] a long reach (*prāsiti*); what is lovely (*vāmā*) for the Fathers who came together here; joy to the husbands for embracing the wife. ‡

This is a literal version of this extremely obscure verse. RV. (x. 40. 10) reads in a *ut mayante adhvaré*; in b, the equivalent *didhiyus* [so also Ppp.]; in c, the equivalent *sameriré*; in d, *jānayas* (for our *janāye*, which might better have been emended in the edition to *jānaye*); [Ppp. reads and combines *janayaṣ*]. The Āpast. text (Wint., p. 42 [MP. i. 1. 6]) reads at the beginning *jīvām*. The verse is used, with 2. 59, in Kāuṣ. 79. 30, simply to accompany a libation, at the very close of the marriage rites. In two Sūtras (AGS. [i. 8. 4] and ÇGS. [i. 15. 2]) it is directed to be used when the bride, on the journey to her new home, wails or cries; this is plainly only on account of the word 'bewail' (*rudanti*) at the beginning. [Cf. Lanman's *Skt. Reader*, p. 387; Winternitz, p. 42; and Bloomfield, who devotes 9 pages to the stanza in AJP. xxi. 411–9.]

47. I maintain for thee, in order to progeny, a pleasant, firm (*dhruvā*) stone in the lap of the divine earth; stand thou on that, one to be exulted after, of excellent glory; let Savitar make for thee a long life-time.

Ppp. puts *syonam* after *dhruvam* in a, reads *prthivyām* in b, and *tam ā rohā 'numadyā suvīrā* for c, and *tvā for te* in d [i.e., it has *tvāyus* for *ta āyus*]. In Kāuṣ. 76. 15, the first half-verse accompanies the setting of a stone in a lump of dung, and in 76. 16 the

this verse is uttered as the bride lays fuel on the fire ; then [75. 25], with seven verses, (apparently, this and the six that follow [so schol.]), the prepared water is heated, and with vs. 65 below, the bride is bathed.

53. Her, let go by Brihaspati, all the gods maintained ; what splendor is entered into the kine, with that do we unite this woman.

[Cf. Böhlingk, ZDMG. liv. 614.] Besides the use of vss. 53–58 made by Kāuṣ. 75. 25, as noticed in the preceding note, they are again applied in 76. 31, when at the end of the wedding ceremony the bride is sprinkled with fragrant powders. The connection of *āvasṛṣṭām* with *dvā 'srkṣata* in vs. 52 c, suggests *dikṣām* as the word to be supplied in the first lines of these verses ; and so Ludwig translates.

54. Her, let go etc. etc. ; what brilliancy (*téjas*) is entered etc. etc.

55. Her, let go etc. etc. ; what fortune (*bhāga*) is entered etc. etc.

56. Her, let go etc. etc. ; what glory is entered etc. etc.

57. Her, let go etc. etc. ; what milk (*pāyas*) is entered etc. etc.

58. Her, let go etc. etc. ; what sap is entered etc. etc.

Of these six verses, differing from one another only in one word, Ppp. omits one (58), and puts 55 after 56.

59. If these hairy people have danced together in thy house, doing evil with wailing — from that sin let Agni and Savitar release thee.

This and the three following verses are discussed by Bloomfield in AJP. xi. 336 ff. [or JAOS. xv., p. xliv. = PAOS. for Oct. 1890]. They evidently have no connection originally with marriage ceremonies, but rather with wailings for the dead, which are regarded as ill-omened and requiring expiation.* [Cf. the following verses.] Kāuṣ. quotes only this one (79. 30), and for no definite purpose, combining it with 1. 46 (see note to the latter). Ppp. reads in a *yad ami* for *yadī 'me*, and in c *kṛṇvatīs*. The false accent *kṛṇvantās* (which our edition has not corrected) is read by all our mss. save one (D.).

[The case is nearly the same with the authorities of SPP., who says, “ This reading [*kṛṇvantō*] appears ancient, traditional, and general.” A note in my copy of AV. suggests that the blunder may have crept in from vs. 61 ; and I find my surmise confirmed not only by SPP. (who, however, attributes the wrong accent and *kamṣa* to vs. 60 ; see his note), but also by the fact of similar occurrences elsewhere : cf., for example, the curious *avagraha* of *sāmōjñāpayāmi* at vi. 74. 2 (and my note) ; the impossible *utobhāti* at xiii. 3. 17, and note ; etc.]

*[Cf. Francis James Child, *The English and Scottish Popular Ballads*, part x., p. 498, under the heading “ Tears destroy the peace of the dead,” and the citation from MBh. xi. 1. 42–43 given on p. 294 of the same part : “ For they [the tears], like sparks, 'tis said, do burn those men [for whom they're shed].”] [See Lüders, ZDMG. lviii. 507.]

60. If this daughter of thine has wailed with loosened hair (*vikeṣṭā*) in thy house, doing evil with wailing — from that sin etc. etc.

Ppp. has a very different text : *yad āsāu* [! *yadā 'sāu* ?] *duhitā tava vikreṣv arujat: bahu rodhena kṛṇvaty agham*.

[Or, 'He, becoming a sessile greatness, went' etc.: so W. suggests in a pencilled note.] Aufrecht and the Pet. Lexx. suspect a play of words between *sādru* and *samudrā*, but the likeness is too slight to make the matter certain. Aufrecht renders *sādrur bhūtvd* by "setting itself in motion," as if *sa + dru*, and the Pet. Lexx. seem to favor the same etymology as had in view by the writer, but it is hardly to be credited. Aufrecht reads in the third pāda *sa samudro*; I have noted *sā* only as inserted *sec. manu* in one ms. (O.); if read, it would make the verse answer better the metrical description. [SPP. does in fact read *sā samudrō*, with the support of all his authorities.]*

2. After it, turned out both Prajāpati and the most exalted one and the father and the grandfather and the waters and faith, becoming rain.

3. To him come waters, to him cometh faith, to him cometh rain, who knoweth thus.

All our mss. read *gachati* after *āpas*; [and so all of SPP's authorities].

4. Unto it turned about both faith and sacrifice and world and food and food-eating, coming into being (*bhūtvd*).

5. To him cometh faith, to him cometh sacrifice, to him cometh a world, to him cometh food, to him cometh food-eating, who knoweth thus.

[Here ends the first *anuvāka* with 7 *paryāyas*: see above, p. 770, end. For the summation of *avasānarcas* (112), see p. 771, near end.]

8. Paryāya the eighth.

[*trika.* 1. *sāmny usñih*; 2. *prājāpatyā 'nuṣṭubh*; 3. *ārci pañkti*.]

Translated: Aufrecht, *Ind. Stud.* i. 134; Griffith, ii. 192.

1. He became impassioned (*raj*); thence was born the noble (*rājanya*).

Both elided initial *a*'s need to be restored in order to fill out the metrical description of the Anukr.

2. He arose toward (*abhi*) the tribes (*viṣ*), the kinsmen, food, food-eating.

Half the mss. (Bp.Bs.p.m.E.O.D.K.) omit *annam*; the metrical definition of the Anukr. implies its presence.

3. Verily both of the tribes and of the kinsmen and of food and of food-eating doth he become the dear abode who knoweth thus.

*[Upon the margin of his ms., opposite this passage, Whitney has pencilled the memorandum "? Ask Weber and Rost and Roth." He evidently intended to ask them to examine upon this point the Berlin and London and Tübingen mss. respectively and to tell him whether any of them did in fact read *sa samudro*. In the brief interval since that query was noted, all those three distinguished men of learning have passed away, and likewise he who would have asked them. Meantime, the question has been cleared up (*vyākṛta*) by the edition of that admirable Hindu scholar, S. P. Pandit, and he too, alas, is no more here!

praṣṭavyāḥ praṣṭukāmaḥ ca te sarve svargam āsthitāḥ |
āhikānityatām paçya na vyākartā 'pi jīvati ||

Part II., verses 14-18. — The Yama-verses of RV. x. 154, in the order 1, 4, 2, 3, 5.

The "measuring-verses," 38-45, form a sequence by themselves, and do not recur elsewhere, so far as I know. Compare Caland's *Todtengebräuche*, p. 145.

For the rest, RV. verses occur only sporadically:

our 19	= RV. i. 22. 15	our 54	= RV. x. 17. 3
our 33	= RV. x. 17. 2	our 55	= RV. x. 17. 4
{ our 35 ab	= RV. x. 15. 14 ab	our 58	= RV. x. 16. 7
{ our 35 cd	= RV. x. 15. 13 cd	our 59 cd	= RV. x. 18. 9 cd }
our 50 cd	= RV. x. 18. 11 cd	our 60 ab	= RV. x. 18. 9 ab }

It may be added that a considerable part of the material of the hymn is naturally found in the *pitṛmedhāprapāṭhaka* (vi.) of the TA.: that is to say, all the RV. verses of Part I. or all of it save our vs. 9; and 3 verses of Part II., our 14, 17, 16 = RV. verses 1, 3, 2; and, besides, our vs. 25 and about 8 of the last 11 verses. Of the verses last mentioned, vs. 25 and vss. 56 and 57 seem to be peculiar to AV. and TA. — Finally, several fragments (9 ab, 26 ab, 49 ab) recur elsewhere in the AV.; and 33 is properly inseparable from 1. 53. — The TA. readings correspond more nearly with those of RV. than with those of AV. — Verse 51 is a variation of 50: compare the relation of 1. 57 and 56.]

Translated: by Weber, *Sb.* 1895, pages 842-866; Griffith, ii. 227; — verses 9 and 20-59, by Ludwig, pages 482-484 (for vss. 32-33, see p. 332); a considerable number also by Muir, v. 293-296, 304; and the RV. verses, of course, by the RV. translators. — For an analysis of the hymn with reference to its contents, see Weber, p. 843.

1. For Yama the soma purifies itself; for Yama is made the oblation; to Yama goes the sacrifice, messengered by Agni, made satisfactory.

The verse corresponds to RV. x. 14. 13, which, however, in *a* reads *sōmam sunuta*, and in *b juhutā* (for *kriyate*). TA. (vi. 5. 1) agrees with RV. in both points, but has *gachatu* in *c*. The comm. reads at the end *alamkṛtas*.

[Verses 1, 2, and 3 of this hymn are used (Kāuṣ. 81. 36) in one continuous sequence with the last four of the preceding hymn (*iti saṁhitāḥ sapta!*), to accompany the oblations to Yama in the cremation ceremony: for details, see my note to xviii. 1. 49.]

2. Offer ye to Yama what is most honeyed, and stand forth; this homage to the former-born, the former, the path-making seers.

This verse and the next correspond to RV. x. 14. 15 and 14, save that RV. makes our 2 *b* and 3 *b* change places* and they become respectively its 14 *b* and 15 *b*, the double inversion thus leaving our 2 *b* and 3 *b* in the same relative position in both texts. TA. (in vi. 5. 1) agrees throughout with RV., both in this verse and the next. Our 2 *b* agrees also with RV. i. 15. 9 *b*. But RV. in both places has, like TA., *juhóta* for our *juhótā*.

*[The case is interesting as showing how easily the component elements of many of these verses may be shuffled about without detriment to what we may, out of politeness to the Rishis, call the "sequence of thought." The result of the transpositions is best shown by parallel columns, thus:

RV. x. 14. 14 ab.
yamāya ghṛtāvad dhavtr
juhóta prā ca tiṣṭhata.

RV. x. 14. 15 ab.
yamāya mādhumattamaṁ
rājñe havryāṁ juhótana.

AV. xviii. 2. 3 ab.
yamāya ghṛtāvat pāyo
rājñe havtr juhótana.

AV. xviii. 2. 2 ab.
yamāya mādhumattamaṁ
juhótā prā ca tiṣṭhata.

Roth has beautifully illustrated the matter by shuffling together verses from Schiller's Riddles ("Von Perlen baut sich eine Brücke" and "Es steht ein gross geräumig Haus"): see ZDMG. xxxvii. 109. — Cf. notes to xviii. 2. 35; 3. 47.]

3. Unto Yama the king offer ye an oblation, milk rich in ghee; he furnishes (*ā-yam*) to us among the living a long life-time, for living on.

The verse is RV. x. 14. 14 (found also in TA. vi. 5. 1), except that *b* is 15 *b*: [see note to the preceding verse]. [TA. agrees with RV.] For *pāyas* in *a*, RV. reads *havts*; for *havts* in *b*, *havyām*; and in *c*, *d*, it has *devēsv ā yamad dīr-*. SPP. reads in *c-d* *yamed dīr-* [so also Caland, *Todtengebräuche*, note 243], which is certainly better than *yame dīr-*: half his authorities give the former; but of our mss. only Op. has *yamet*, while D. has *yamat*, like RV. [TA. and the comm.]. [The case is strikingly like that of *mānaye tathā*, *mānayet tathā*, at xv. 10. 2.] — The Prāt. (ii. 76) distinctly requires *āyus prā* to be read in *d*, but of our mss. only O.s.m. (in margin) gives it; nearly half of SPP's *samhitā*-mss., however, have it, and it ought to be received as the true AV. text, though both editions read *āyuh*. These three verses make no appearance in Kāuç. [This last statement now appears to be wrong: see note to vs. 1.]

[Considering the exaggerated nicety of the theory of the Hindus respecting consonant groups (cf. Whitney, AV. Prāt., p. 584–90), and in particular their doctrine of the *varṇa-krama* ("At the end of a word, a consonant is pronounced double," *padānte vyañjanam dvih*, Prāt. iii. 26), it is strange that the mss. sometimes fail to come up even to the simple requirements of orthography as set by grammar and sense. On the other hand, it can hardly be said that the mss. in the cases of these shortcomings are a less truthful representation of the actual connected utterance of the text than would be for instance the graphical representation of the English *some more* by the words *some ore*. — I have thought it worth while to assemble a few notable cases where the one of two needed double letters is omitted. Thus besides *yame[d]* *dīrghām* and *mānaye[t]* *tāthā*, just mentioned, we have: at xviii. 3. 3, *jīvām* [*m*] *ṛtēbhyas* (a most striking example: there is abundant ms. authority for the false *ṛtēbhyas*, which is yet shown beyond all peradventure to be a blunder by the *mṛtāya jīvām* of TA.); at xviii. 4. 40, *juśantām* | *āsinām ūrjam ūpa yé śacante*, shown to be a gross corruption by HGS., which reads *juśantām* | *māst 'mām ūrjam* etc.; at xix. 31. 2, *sā[m]* *mā srjatu puṣṭyā*, where Ppp. has in fact *sam mā*, and where *sām* is supported by the parallelism of our vi. 5. 2; and, at xix. 7. 3, *āriṣṭa[m]* *mūlam*, where all authorities agree in omitting the *-m*. — On the other hand, a superfluous double is sometimes written. Thus we find: at xix. 42. 3, *sumatīm* [*m*] *āvṛṇānāḥ*, where the *pada*-text reveals its modernity and lack of insight by reading unaccented *mā* and *vṛṇānāḥ* instead of *āvṛṇānāḥ*; and at xix. 58. 4, *pūrah kṛṇudhvam* [*m*] *āyasih*. At xix. 46. 6, the *ghṛtād ūrluṇṭas* or *ūrluṇṭas* of some authorities, instead of *ād ūllup-*, is a blunder of similar origin. Cf. *sādanā[t]* *te*, xviii. 3. 52, note. The well-known *sām* [*m*] *ahema* of RV. i. 94. 1, as taken by BR. at vii. 1609, i. 567, would belong in this category; but Grassmann manages to refer it to root *mah*.]

4. Do not, O Agni, burn him up; do not be hot upon (*abhi-ṣuc*) him; do not warp (*kṣīp*) his skin, nor his body; when thou shalt make him done, O Jātavedas, then send him forward unto the Fathers.

This verse and the next are RV. x. 16. 1 and 2, but RV. makes our 4 *c* and 5 *a* change places (cf. note to our vs. 2). RV., however, reads *ṣocas* for *ṣūcucas* in *a*, and at the

Rather than leave *pīlu-* in **b** untranslated, we set in our version the comm.'s worthless etymological guess (*pālayanti 'ti pīlavah: grahanakṣatrādayah*). SPP. has at the beginning the better accent *udanvāti*, as read by half his authorities (and by our O.Op.R. among those collated after publication). Our Bp.D. accent also *pīlumati*; O. reads *pītumati*, doubtless an accidental blunder, yet suggesting the emendation *pītumati* 'rich in nourishment.' For the use of the verse prescribed by Kāuṣ., see under 1. 61; the comm. says simply that with this verse and another one (*iti dvābhyām*) the body is raised in order to being laid on the cart or litter (for transportation to the funeral pile); a schol. (note to Kāuṣ. 82. 31) uses it also in connection with the interment of the bone-relics.

49. They that are our father's fathers, that are [his] grandfathers, that entered the wide atmosphere, they that dwell upon earth and heaven (*dīu*) — to those Fathers would we pay worship with homage.

The first half-verse is found again below as 3. 59 a, b. The verse is used (Kāuṣ. 81. 37) [as the last one of eleven verses (see my note to xviii. 1. 49) which accompany the oblations offered to Yama and poured upon the corpse (comm., vol. iv., p. 115¹⁷: he says *iti dvābhyām*) in the cremation ceremony after the fire is lighted].

50. This time, verily, not further (*āparam*), seest thou the sun in the heaven (*dīu*); as a mother her son with her hem (*sīc*), do thou cover him, O earth.

The last half-verse is RV. x. 18. 11 c, d, without variant (TA., in vi. 7. 1, has at the end *bhūmi vr̥ṇu*), and is also found below as 3. 50 c, d. Kāuṣ. (86. 10) applies the verse, with 3. 49 and 4. 66, in raising a pile over the interred bones; according to the comm. [vol. iv., p. 115], the pile is of an uneven number of sticks (*ṣalākā*) or bricks, and vss. 50–52 are to be used. [Over "hem" W. interlines "skirt." "Border of the garment" says our comm., *celāṇcalena*.] [As to this beautiful verse, see Weber, *Sb.* 1895, p. 861, and cf. the epilogue to the Iṣā Upanishad, especially vss. 15, 16.]

51. This time, verily; not further; in old age another further than this; as a wife her husband with her garment, do thou cover him, O earth (*bhūmi*).

The first half-verse is very obscure, and the second pāda perhaps corrupt. The comm. takes *jarāsi* with the first pāda, and explains that "what food etc. has been enjoyed in old age, this verily, left over, not anything else [further], is to be enjoyed"; and then "than this place of interment, any other place is not found for him": all of which is simply silly. The Anukr. pays no attention to the redundant syllable (unless we pronounce *patim 'va*) in c.

52. I cover thee excellently with the garment of mother earth; what is excellent among the living, that with me; *svadhiḥ* among the Fathers, that with thee.

The comm. does not scruple to take *bhadrāyā* as used for *bhadrāyās*, and qualifying *pr̥thivyās*. [He treats *tān māyī* etc. as at xi. 7. 5, 12, 14: cf. note to xi. 7. 12. Weber thinks this vs. is spoken by the heir of the dead man.]

Book XIX.

[Supplementary hymns.]

[This nineteenth book forms a supplement to the three grand divisions of the Atharvan collection, and is shown to be a later addition by a considerable variety of cumulative evidence. The evidence concerns in part the contents of the book; in part, the character of its tradition as respects both text and division and extent; and in part, the relation of its text to the ancillary Vedic treatises, the Pada-pāṭha and the Pañcapaṭalikā and the Prāti-çākhyā, and to the Kāuçika and Vāitāna sūtras.]

[The contents of book xix. resemble in large measure those of the earlier books, and wear (as W. says: see the General Introduction) the aspect of after-gleanings: cf. hymn i with i. 15; h. 18 with iv. 40; h. 34 with ii. 4, and especially 34. 4 with ii. 4. 6; h. 39 with v. 4; h. 44 with iv. 9; h. 57 with vi. 46. Had these hymns of book xix. been parts of the original collection, we should have expected (as W. intimates) to find them in their respective places with those of the earlier books. But more conclusive evidence could hardly be wished than is offered by hymn 23 of book xix., which hymn, under the form of "Homage to parts of the AV.," is incidentally also in some sort a table of contents to the preceding eighteen books, and presupposes their existence as a collection, and in an arrangement substantially accordant with that which they show in our text: cf. the introduction to h. 23.]

[The general character of the tradition in this book is strikingly inferior to that of the preceding eighteen. Such a statement can be duly verified only by a detailed study of the verses of the book, with reference to their intelligibility as they stand, and to the multiplicity or wildness of the variants presented; but a casual glance at the footnotes on pages 478, 484-5, and 539 of the Bombay edition will give some idea of their multiplicity. Many of them (like *trīṇ nākaṁ* at 27. 4: see W's note) "are of the superficial variety of discordant readings which swarm in this book and have no real importance." Others are blunders of the grossest sort, as to which there is substantial agreement among the authorities or even complete harmony: such for example is the impossible *yāsmāi . . . yacchati* at 32. 2, where not a single one has the absolutely necessary *yācchati*: cf. W's note to 45. 5. Especially noteworthy is vs. 4 of h. 40 as illustrating "what this nineteenth book can do in the way of corruption even of a text that is intelligibly handed down elsewhere" (so Whitney: the AV. version is so utterly corrupt that he is forced to translate from the RV. version, RV. i. 46. 6). If degrees of corruption and badness are to be distinguished, perhaps we may set down 49. 2 as the worst in book xix., or possibly in books i.-xix.; in the latter case, vi. 22. 3 is surely a close second. The uncertainties of the tradition of this book as to the precise amount of material to be included in it, and as to its division and the numeration of the parts, are rehearsed in the sequel: cf. the references at p. 898, end of ¶ 2.]

[Relation of the text of book xix. to the ancillary Vedic treatises. — First, the Pada-pāṭha appears to be very modern, as it is certainly very blundering and untrustworthy:

VI. Book the sixth

1	Praise to Savitar	281
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9	To win a woman's love	287
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13	To the instruments and ministers of death	290
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15	For superiority	291
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17	Against premature birth	293
18	Against jealousy	293
19	For ceremonial purification	294
20	Against fever (<i>takmán</i>)	295
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22	To the Maruts	296
23	To the waters: for blessings	297
24	To the waters: for blessings	298
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29	Against birds of ill omen	301
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60	For winning a spouse	325
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66	For success against enemies	330
67	For success against enemies	331
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70	To attach a cow to her calf	333
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74	For harmony	336
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77	For recovery and retention of what is lost	338
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80	The heavenly dog and the <i>kālakāṅkṣ</i>	340
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85	For relief from <i>yakṣma</i>	344
86	For supremacy	345
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88	To establish a sovereign	346
89	To win affection	347
90	For safety from Rudra's arrow	347
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92	For success of a horse	348
93	For protection : to many gods	349
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105	To get rid of cough	357
106	Against fire in the house	357
107	For protection : to various divinities	358

agree as to hymns or verses common to both saṁhitās. The Puruṣa-hymn (xix. 6 = RV. x. 90) is ascribed by both treatises alike to Nārāyaṇa; and the Apratiratha-hymn (xix. 13 = RV. x. 103) similarly to Apratiratha. In this connection, cf. Dr. Ryder's pertinent observation at p. 739, ¶ 7.]

[**Prominence of Atharvan and Brahman as seers.** — The most prominent names among the "seers" are Atharvan and Brahman. To the former are ascribed 175 hymns or parts of hymns; and to the latter, 100. Then comes Atharvāṅgiras with 17, and Aṅgiras with 16. The preponderance of ascriptions to Atharvan and Brahman may have something to do with the designation of the text as "Atharva-Veda" and "Brahma-Veda" (*brahman* suggests both Brahman = 'God Brahm' and *brāhman* = 'incantation': cf. p. 931, top). It is perhaps matter for surprise that more hymns are not ascribed to the "dreadful Aṅgiras" (RV. x. 108. 10: cf. x. 14. 3 a).]

[**Question of contrast between hymns of Atharvan and hymns of Aṅgiras.** — Bloomfield, discussing at SBE. xlii., p. xviii, the name Atharvāṅgiras as name of this Veda, opines that atharvan refers to the auspicious practices and aṅgiras to the practices of hostile sorcery (*yātú, abhicārd*) of this Veda. Similarly Victor Henry, in his *La magie dans l'Inde*, p. 22. This opinion is not in the least degree supported by the general character of the hymns ascribed respectively to Atharvan and to Aṅgiras. Of those ascribed to Atharvan, nearly all are indeed intended for use in working good, and the infrequent exceptions (like iii. 18; vii. 35 and 70; vi. 138, a charm to make a man impotent) do not count for much. Of those ascribed to Aṅgiras, on the other hand, hardly more than one (vii. 90: this also is for destroying a man's virility) may be said to be for use in working evil. It is licit, however, to adjudge the facts last rehearsed as making rather against the critical value of the Anukramaṇī's ascriptions than against the acceptability of the opinion of Bloomfield and Henry.]

[**Consistency in the ascriptions.** — Consistency does nevertheless characterize these ascriptions to a certain degree. Thus the frequency with which each of the hymns of a related pair or of a larger group (e.g. the Mṛgāra hymns) is ascribed to the same seer is significant. Significant also are such facts as follow. Of the seven hymns ascribed to Garutman, every one is an incantation to be used against poison: v. 13 and vi. 12 and x. 4, in particular, against snake-poison. Each of the three hymns ascribed to Kāṇva is an incantation against worms. Each of Jamadagni's three has for its purpose to win a woman's love. Of those ascribed to Yama or to Yama with Aṅgiras (disregarding xvi. 8 and 9, they number 13), all but one refer either to "Death" or to "his brother Sleep" (cf. p. 994, ¶ 4). Thus ten, as appears from the *duḥsvapna* etc. of the Excerpts, refer to evil dreams; and one (vii. 64) to the omen of a "black

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This work includes, in the first place, critical notes upon the text, giving the various readings of the manuscripts, and not alone of those collated by Whitney in Europe, but also of those of the apparatus used by S. P. Pandit in the great Bombay edition. Second, the readings of the Paippalāda or Cashmere version, furnished by the late Professor Roth. Further, notice of the corresponding passages in all the other Vedic texts, with report of the various readings. Further, the data of the Hindu scholiast respecting authorship, divinity, and meter of each verse. Also, references to the ancillary literature, especially to the well-edited Kauçika and Vaitāna Sūtras, with account of the ritualistic use therein made of the hymns or parts of hymns, so far as this appears to cast any light upon their meaning. Also, extracts from the printed commentary. And, finally, a simple literal translation, with introduction and indices. Prefixed to the work proper is an elaborate critical and historical introduction.

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The work, with which Bloomfield has been busy for over a dozen years, will form a royal quarto of about 1100 pages. Of these, fully 800 are already printed (June, 1905); the completely revised manuscript of the remainder is at the press; and it is hoped that the printing will be finished soon after Jan. 1, 1906. For an account of the work, see the last page of vol. iv. of this Series. The Concordance will serve as a register of the *varietas lectionis* for the texts of the Vedic literature, and thus prove to be an auxiliary of the very first importance in the work of making new editions of the Vedic texts; and many subsidiary uses of Bloomfield's collections will suggest themselves to scholars.

IN PREPARATION

No promise of a definite time for the completion and appearance of any of the following works will under any circumstances be given; they are nevertheless in such a state of advancement that some public announcement concerning them may properly be made.

Buddha-ghosa's Way of Purity (*Visuddhi-magga*), a systematic treatise of Buddhist doctrine by Buddha-ghosa (about 400 A.D.): critically edited in the original Pāli by the late HENRY CLARKE WARREN, of Cambridge, Massachusetts.

The "Way of Purity," which has been for fifteen centuries one of the "books of power" in the East, is, as Childers says, "a truly great work, written in terse and lucid language, and showing a marvelous grasp of the subject." Mr. Warren published an elaborate analysis of the entire treatise in the *Journal of the Pāli Text Society for 1891-93*, pages 76-164. His plan was to issue a scholarly edition of the Pāli text of the work, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices, and to trace back to their sources all the quotations which Buddha-ghosa constantly makes from the writings of his predecessors. The text, it is hoped, may be published without too much further labor on the part of the editor of the Series.

Mr. Warren died in January, 1899, in the forty-fifth year of his age. Accounts of his life and work may be found in the (New York) *Nation* for Jan. 12, 1899; in the *Harvard Graduates' Magazine* for March, 1899; in the *Journal of the Royal Asiatic Society* for April, 1899 (with a list of his writings); in the (Chicago) *Open Court* for June, 1899; or in the *Journal of the American Oriental Society*, vol. xx., second half.

Buddha-ghosa's Way of Purity, a systematic treatise of Buddhist doctrine, translated into English from the original Pāli of H. C. Warren's edition, by the late HENRY CLARKE WARREN and CHARLES ROCKWELL LANMAN. Mr. Warren had made a large part (about one third) of the translation. With this part as a

help and guide, the editor of the Series hopes to complete the version and to publish it as soon as is feasible. The text and translation will perhaps take three or four volumes.

The Pancha-tantra, according to the recension of the Jaina monk Pūrṇa-bhadra (about 1200 A.D.), critically edited in the original Sanskrit by Dr. JOHANNES HERTEL, of the Royal Gymnasium of Doebeln in Saxony, and Dr. RICHARD SCHMIDT, of the University of Halle.

The basis of Doctor Schmidt's excellent version of the Pancha-tantra was a text prepared by him from several European manuscripts. In the meantime, Doctor Hertel has procured a very large amount of manuscript material from India, chiefly from Poona, has subjected the same to searching critical study, and is embodying his results, so far as they concern the actual readings, in a thorough revision of the printer's copy of the text. The other results of his labors have been published in several periodicals, especially the *Berichte der Kön. Sächsischen Gesellschaft der Wissenschaften* for April, 1902, and in recent volumes of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (lvi., lvii., lviii., lix.). The Çāradā-MS., numbered viii. 145 in the Catalogue of the Deccan College MSS. and containing the Tantra-ākhyāyika or Kashmirian recension of the Pancha-tantra, has proved to be of such great importance for the history of this branch of Sanskrit literature that Doctor Hertel has published it (*Abhandlungen* of the Saxon Society, vol. xxii., 1904), not as a definitive text-edition, but as part of a literary-historical investigation and as one of the essential preliminaries for the edition of Pūrṇa-bhadra's recension to be issued in the Harvard Series. It appears that the last-named recension is a fusion of the Tantra-ākhyāyika and the so-called Textus Simplicior of the Pancha-tantra.

The Pancha-tantra, translated into English from the original Sanskrit of the recension of Pūrṇa-bhadra, by PAUL ELMER MORE, sometime Assistant in Sanskrit in Harvard University, now of the Editorial Staff of the *New York Evening Post*.

This version, prepared several years ago from Doctor Schmidt's manuscript copy by Mr. More, has yet to be so revised as to bring it into conformity with the meantime thoroughly revised text of Pūrṇa-bhadra's recension. Apart from the intrinsic interest and merit of the stories of which the Pancha-tantra consists, this translation makes an especial appeal to students of Indian antiquities, of folk-lore, and of the history of popular tales.

History of the Beast-fable of India, with especial reference to the Pancha-tantra and to the related literature of Southwestern Asia and of Medieval Europe, by Dr. JOHANNES HERTEL of the Royal Gymnasium of Doebeln in Saxony.

Although this volume is primarily designed to be an introduction to Pūrṇa-bhadra's Pancha-tantra, its scope is nevertheless such that it may with propriety be entitled a History of the Beast-fable of India. The definitive arrangement of the material is not yet settled, but the general plan may be given under six headings.

I. Brief outline of the incidents of each story, together with a reference for each story to its precise place in the original Sanskrit text, the method of citation to be such that the same reference will apply with equal facility to either the text or the translation or the apparatus criticus or the commentary.

II. Tabular conspectus of strophes and stories contained in forms of the Pancha-tantra anterior to Pūrṇa-bhadra.

III. Apparatus criticus. 1. Account of the MSS. collated. 2. A piece of the text printed in several parallel forms side by side (Tantra-ākhyāyika, Simplicior, Ornator) as a specimen, to illustrate the relative value of the several MSS. and Pūrṇa-bhadra's way of constructing his recension. 3. Readings of the MSS. Bh, bh, A, P, p, etc.

IV. Introduction to the text of Pūrṇa-bhadra. A. First part, extending to the death, in 1881, of Benfey. 1. Editions: Kosegarten's; Kielhorn-Bühler's; other Indian editions. 2. Translations: of Benfey, Lancereau, Pavolini, Fritze, Galanos. 3. Semitic recensions and their effluxes. 4. Benfey's results as contained in his *Pantschatantra* of 1859 and his Introduction to Bickell's Old Syriac *Kalilag und Damrag* of 1876. B. Second part, from the death of Benfey. 5. Bibliography of the various treatises. 6. History of the Sanskrit Pancha-tantra. Form, age, and name of the original Pancha-tantra. 7. The Brahmanical recensions of the work: Gunādhya, Nepalese fragment, etc.; Tantra-ākhyāyika; Southern Pancha-tantra. 8. Jaina recensions: so-called Simplicior, its age, etc.; so-called Ornator, author, age, etc.; Megha-vijaya; later recensions; mixed recensions. 9. Buddhist recension, Tantra-ākhyāna.

V. Notes to the several stories of Pūrṇa-bhadra's text. Parallels in the Jātaka, etc. References to Benfey.

VI. Indices. 1. Of names. 2. Of things. 3. Of verses. 4. Of meters.

The Çakuntalā, a Hindu drama by Kālidāsa: the Bengālī recension critically edited in the original Sanskrit and Prākritis by RICHARD PISCHEL, Professor of Sanskrit in the University of Berlin.

Thirty years ago Pischel made his first edition of this master-piece of the Hindu drama. Meantime he has published, as a very important part of the Bühler-Kielhorn *Grundriss der Indo-Arischen Philologie*, his elaborate *Grammatik der Prākrit Sprachen*. In the way of experience and study, therefore, his equipment as an editor of this play is peculiarly complete. As for the externals of paper and print and binding, it is intended that this edition shall be got up in a manner to correspond with its scholarly character and with the intrinsic merit of the play; and it is to be sold at a very moderate price.

The Çakuntalā, translated into English from the edition of Professor Pischel, with an exegetical and illustrative commentary, by ARTHUR WILLIAM RYDER.

Whereas Dr. Ryder's version of *The Little Clay Cart* (vol. ix. of this Series) was primarily a literary one and aimed to avoid technicalities, his work upon the Çakuntalā is primarily philological, and of it the technical commentary is an essential part. In this comment he hopes to include the most or all that is of substantive importance in the observations of his predecessors whether Occidental or Hindu; to treat the relation of the subject-matter of the play to the older forms thereof as seen in the Epos and the Jātaka; to bring out the double meanings and the various other Hindu "embellishments" of the play; to note the parallelisms in poetic thought or diction or technique between the Çakuntalā and the other works of Kālidāsa and of the Indian literature; to illustrate the allusions to the mythology and antiquities of India by citations translated from the best native authorities; to show, throughout, the relation of this play as a work of art to the Hindu canons of dramaturgy; and at least to assemble the data for the solution of the important critical question whether the Çakuntalā may not have served as the model play upon which the earlier of those canons were based.

The Commentary (Yoga-bhāṣhya) on Patañjali's aphorisms of the Yoga philosophy, translated from the original Sanskrit into English, with indices of quotations and of philosophical terms, by Dr. JAMES HAUGHTON WOODS, Instructor in Philosophy in Harvard University.

Of the six great philosophical systems of India, we can hardly say that more than two, the Sāṅkhya and the Vedānta, have been made accessible to Occidental students by translations of authoritative Sanskrit works. For Shankara's Comment on the aphorisms of the Vedānta system, we have Deussen's translation into German and Thibaut's into English. For the Sāṅkhya, we are indebted to the labors of Wilson and Garbe and Gangānāth Jhā for versions of the Kārikā and of the Tattva-kāumudī. The Yoga system is confessedly next in importance; and the Yoga-bhāṣhya, ascribed to Vyāsa, is the best and most thorough exposition of its fun-

damental doctrines. It is also the oldest; Garbe refers it to the seventh century of our era, and the evidence adduced by Takakusu of Tokyo may prove it to be considerably earlier.

In the preparation of his translation, Dr. Woods has had the benefit of Deussen's criticism; and he has revised his work under the oversight of Gangādhara Shāstrin and of his pupils in Benares; and he has constantly consulted Vāchaspatimiṣra's sub-comment on the Yoga-bhāshya, and, as occasion required, the Yoga-vārttika of Vijñāna-bhikshu and other works of more modern scholiasts. It is hoped that this work will throw light upon the early history of the Mahā-yāna school of Buddhism.

The Talavakāra or Jāiminiya Brāhmaṇa of the Sāma Veda: critically edited in the original Sanskrit, with a translation into English, by HANNS OERTEL, Professor of Linguistics and Comparative Philology in Yale University.

In 1877, A. C. Burnell brought this Brāhmaṇa to the notice of European scholars. Soon after, he procured manuscripts, and turned them over to Professor Whitney. With the aid of pupils, Whitney made a transliterated copy of one, and himself collated the copy with the others. Since 1891, off and on, Oertel has been at work upon the restoration of the corrupt text of this Brāhmaṇa, and has published considerable parts of it in the *Journal of the American Oriental Society* (vol's xv., xvi., xviii., xix., xxiii., and xxvi.) and elsewhere. It is his intention to add to his translation systematic references to the parallel passages from the other Brāhmaṇas.

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